ChaturmaAsya Vratha…

Concept-Glory-Significance-Merits…

(for novice understanding)

Guruh gurutamo dhaamah satyah satya-paraakramah!

Nimisho-a-nimishah sragvee vaachaspatir-udaaradhiih !!

hari sarvottama – vaayu jeevottama
Sri GuruRaajo Vijayate
bhargavasarma (krishna bhagavan nirikhi)
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cHaAturmaAsyA vrAtHa…

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nAhAm kArtA hAriH kArtA

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cHaAturmaAsyA vrAtHa

(Concept - Glory - Significance - Austerities - Merits – Niceties…)

- **What is cHatuRmaAsa? When does it occur?**

In simple, Chatur means four. Maasa means Month. Vratha means observance of religious austerity.

Chaaturmaasa means the four months marathon period of observance of religious austerities called Chaturmaasya Vratha.

Chaturmasa is the sacred period that occurs every year starting from Aashaada Sukla Ekadasi to Kartheeka Sukla Dasami comprising of Aashaada (partly), Sraavana, Bhaadrapada, Aaswayuja and Kartheeka (partly) months as per Hindu lunar calendar that coincides with Karkataka to Thula maasa as per Solar Calendar.

While it starts from Aashaada Sukla Ekadasi for Gruhasthas and others; for Yatis (Ascetics) it starts from Aaashaada Sukla Poornima.

One such austerity that is prescribed as a tool for attaining spiritual path for the ultimate salvation of the soul is observing of ChaturmaAsya Vratha.

- **Who are eligible to observe Chaturmasya Vratha?**

Without any discrimination of age, gender, caste, and aasrama this vratha is meant to be performed/observed by one and all.

Brahmana, Kshatriya, Vysya, Suudra, Men, Women, Gruhasthas; Sanyasis are all eligible to undertake this vratha.

There is no exception whatsoever; this vratha is applicable to people belonging to all four varnas and four Aasramas viz. brahmachari, gruhastha, vanaprastha and sanyasa.

Skanda purana says Chathumasya vrata is compulsory for all.

nityaM kAryaM cha sarveShAM etadvratachatuShTayaM |
nArIbhiShcha narairvApi cha chathurAshramavartibhiH ||

brAhmaNaH xatriyo vaishyaH sthriyaH shUdro vratI tathA |
gR^ihI vanasthaH kuTicho bahUdaH paramahaMsakaH ||
narakAnna nivartaMte tyaktvA vratachatuShTayaM ||

This vrata is compulsory for all men & women belonging to all the four ashramas – brahmachari, gruhasta, vanaprastha & sanyasashrama, for people belonging to all varnas – brahmana, kshatriya, vaishya & shudra & all types of Sanyasis like kuteechaka , bahooda & paramahamsa – each & every person has to observe this vrata. Those who do not observe this vrata can never escape hell.

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- **Timing of ChAthurmAsya Vratha…**
- Why cHaturmasya vratHa is observed only during the selected four months period?

One may get a doubt that when we have 12 months in a year; why only these selected four months are called Chaaturmaasa?

In Varaha Purana wherein, Lord VarAha (Lord Vishnu's incarnation) had explained to Goddess Earth (Dharani Devi) the significance of Chaturmasa.

In order to give significance for performing sacred and pious deeds during the night time of Devathas, Lord Varaha gave a boon to RaAthri Devatha that these four months Sraavana, Bhaadrapada, Aaswayuja and Kartheeka are very holy and dear to Him.

We all know that we have 12 months in a Hindu lunar calendar starting from Chaithra to Phalguna. Out of these 12 months,

6 months period starting from Pushya (when Sun enters Makara Raasi) to Jyeshta (when Sun enters Mithuna Raasi) falls under Uttaraayana while;

6 months period starting from Aashaada (when Sun enters Karkataka Raasi) to Maargasira (when Sun enters Dhanus Raasi) falls under Dakshinaayana.

Uttaraayana is the day time and Dakshinaayana is the night time for Devathas.

Whoever performs sacred deeds (Snana, Japa, Homa, Vratha, Dana etc.) during these months would reap immense benefits out of it.

Merits of performing sacred deeds would increase day by day during these four months and when it comes to Karthika Maasa, it is the most holy and sacred of all the four months.

AShADhasya site pakShe ekAdasyAM samArabhet.h |
kArtikasya site pakShe paurNamAsyAM samApayet.h ||

upavAsasvarUpANi vratAnyanyAni saMti vai |
tAni sarvANi vipreMdra prabodhinyAM samApayet.h ||

dvAdashyAM kArayetteShAM homaM brAhmaNapUjanaM
itarANi cha sarvANi paurNamAsyAM samApayet.h

The ChathurmAsya vrata should be undertaken from Ashada shukla ekadashi. It should be completed on Karthika shukla poornima.

Only vratas entailing fasts should be completed on Uttana Dwadashi;

the corresponding homas & brahmana pujas for these should be completed on this day only;

other vratas should be completed on Karthika shuka poornima.

➢ SIgnificAncE & mEritS of cHaturMasA

Chaaturmaasam is the period when Lord SriManNarayana enters into Yoga-Nidra. It doesn't mean that He sleeps like mortals.

Guruh gurutamo dhaamah satyah satya-paraakramah!

Nimisho-a-nimishah sragvee vaachaspatir-udaaradhiih!!

Sri Vishnu Sahasranama stothram (sloka #23) describes Lord Vishnu as Animishah, the one who is ever awake, ever alert, and ever vigilant; the one who keeps a continuous vigil on his devotees.

These four months (Chaturmasam) are incredibly dear and pleasing to Lord Vishnu when He will be in Yoga Nidra (divine slumber) from Aaashaada Sukla Ekadasi called Deva Sayani or Hari Sayani to Kartheeka Sukla Dwaadasi called Uttaana Dwaadasi.

Thus, when Lord SriManNarayana is in yoga-nidra it is befitting for us (mortals) to set aside our mundane materialistic activities and take part in the special religious and spiritual pursuits.

Lord Vishnu is the presiding deity of Chaaturmaasa in his Sridhara; Hrishikesha; Padmanabha and Daamodara forms respectively.

Lord Sri Krishna explained the significance of Chaturmasa to Yudhistira (Dharma Raja). Skandha Purana also refers to the significance of Chaturmasa and benefits from observing austerities during this period.

To have darshan of an Ascetic (Yati) who is observing Chaturmaasya Vratha is incredibly valuable. Therefore one should make a sincere effort during Chaturmasa to visit an ascetic who is observing Chaturmaasya Vratha and seek his blessings.

Chaaturmaasam is an opportunity for individuals to enhance their spirituality (awakening and activating the inner spirit) and to take a step forward in the direction of ultimate salvation.

These four months of Chaturmasa are of great importance to the devotees of Lord Vishnu. During this period people take part in different vows and resort to several religious and spiritual austerities to please the supreme Lord Vishnu (Hari Preeti).

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It is said and believed that observing Chaturmaasya Vratha confers crore times more merits than observing the rituals during the other months.

- **GLORY OF CHATURMASA (Pauranic references...)**

> VaraHa purAna...

asti priyatamaH kAlashchAturmAsyAbhido mama |
snAnaM vrataM japo homastatrAnaMtaguNaM smR^itaM ||

maseShvanyeShu yatkiMchith kriyate mama toShaNaM |
tasmAtkoTiguNaM puNyaM mAghe makarage ravau ||

tato.api koTiguNitaM vaiShAkhe mAsi labhyate |
tato.apyanaMtaguNitaM chAturmAsye na saMshayaH ||

The period of ChathurmAsya is very dear to Lord Sri Hari.

Acts like snana, japa, homa done during this period gives immeasurable merit.

The merit that accrues to acts done during the month of Magha when the Sun is in Makara rasi is million times more meritorious than the merit that comes to acts done during other times;

more than this is the merit that accrues to acts done during the month of Vaisakha.

But the merit that accrues to acts done during Chathurmasa period is infinitely more than all those; let there be no doubt regarding this.

AshADe dashamiM suklAmArabhya syAttu kArtikI |
paurNamAsI tAvadidaM chAturmAsyavratAdikaM ||

AdyaH syAt.h shrAvaNo mAso nabhasyo.atha dvitIyakaH |
tR^itIyachchAshvino mAsashchaturthaH kArtikaH smR^itaH ||

chAturmAsye.atha puNyasya vR^iddhiH syA~ncha dine dine |
na kArtikasamAvR^iddiH puNyasyoktA manIShibhiH ||

The time between Ashada shukla dasami & Karthika shukla purnima is the chathurmasa period.

The four months are Sravana, Bhadrapada, Aaasviija, Kaartika. Merits of chathurmasa increase day by day. There is no other month as holy as the month of Karthika.

shrIdharascha hR^ishikeshaH padmanAbhastR^itIyakaH |
dAmodaraH kArtikasya chAthumasye tu devatAH ||

Sridhara, Hrishikesha, Padmanabha, Damodara are the presiding forms of the Lord for the four months respectively.

> Skanda purana...

idaM vrataM mahApuNyaM sarvapApaharaM shubhaM |
sarvAparAdhashamanaM sarvopadravanAshanaM ||
sarvairavashyaM kartavyaM chaturAshramavAsibhiH ||

This vrata bestows great merit;
it destroys all sin;
it is auspicious;
it is capable of wiping out all our offences;
it is capable of removing all our ills.

This vrata has to be observed by people belonging to all four ashramas.

parvakAle Shu sarveShu dAnaM deyaM tapaH sadA |
chAturmAsye visheSheNa datanaMtaM prajAyate ||

Tapas & dana are important duties during any vrata;
more so during the chAthurmAsya period &
merit of such tapas & dhana becomes unlimited.

AdityapurANa says Non observance of chathurmasa vrata leads to great sin;

avratena nayedyastu chAturmAsyamanuttamaM|
sa pApi narakaM yAti yAvadAbhUtasaMplavaM ||

One who does not observe the chathurmAsya vrata is considered a great sinner & he will have to suffer in hell till the time of total dissolution (pralayakaAla).

> **ChathurmAsya vrata Sankalpa Sloka...**

supte tvayi jagannAtha jagatsuptaM bhavedidaM |
vibuddhe cha vibuddhyeta prasanno me bhavAchyuta ||

chaturo vArShikAnmAsAn.h deva deva jagatpate |
nirvighnaM siddhimAyAtu prasAdAttava keshava ||

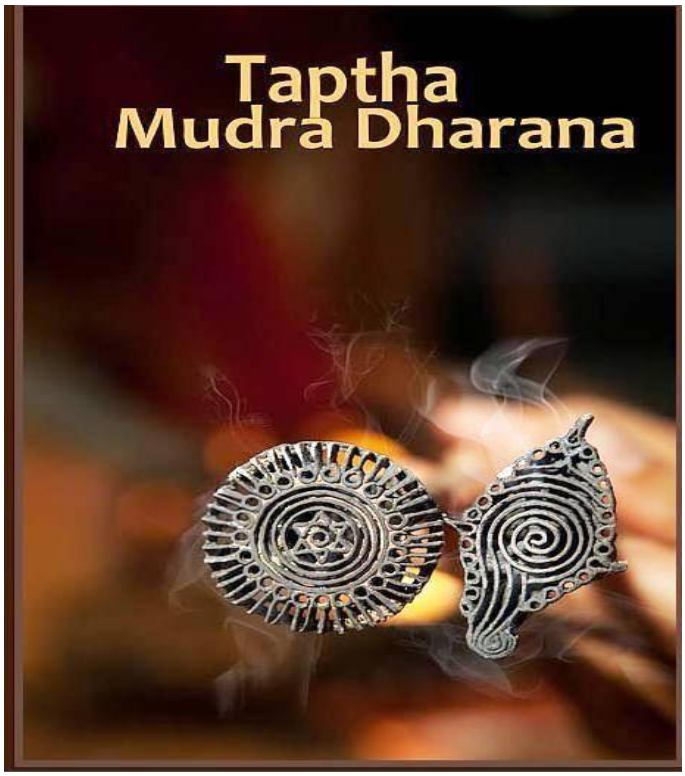
gR^ihIte.asmin.h vrate deva paMchatvaM yadi me bhavet.h |
tadA bhavet.h susaMpUrNaM prasAdAtte janArdana ||

➢ tApta-muDradHaranA

MudradhaArana, wearing divine symbols of Lord Vishnu on the body with Gopichandana associated with Uurdhwapundra DhaArana is a common feature that we come across in Madhwa sampradaya.

But, Tapta Mudradhaarana is prescribed to be performed every year especially on the day of Aashaada Sukla EkaAdasi apart from on certain other exclusive occasions in one's life time.

If it is not possible on this day for reasons beyond human control, then one should strive to get it done at least once during Chaturmasa.



Tapta means hot; Mudra means symbol and Dhaarana means wearing. Tapta Mudradhaarana means an act of getting Divine symbols of Lord Vishnu (Shankha; Chakra) stamped on one's body accepted from their respective religious Guru (Sanyasi) who is qualified to perform.

Chaturmaasya Vratha begins with Tapta Mudradhaarana a ritual generally we come across in Vaishnava Sampradaya; more predominantly in Madhwa sampradaya.

Tapta Mudradhaarana is performed using metallic (gold/silver) moulds of wheel representing Sudarshana Chakra and Conch representing Paanchajanya Shankha of Lord Vishnu.

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Sudarshana Homa is performed and metallic moulds are heated in the Yagna before applying them.

Either two or five mudras (divine symbols of Lord Vishnu) are generally stamped on the body.

Sacred scripts prescribe Tapta Mudradhaarana to be performed at the time of....

> JaAtakarma (during naming ceremony);
> Chowla Samskaara (first hair cutting ceremony);
> Upanayana; Gaayathri Upadesa;
> for girls at the time of marriage;
> apart from every year on the day of Aashaada Sukla Ekaadasi.

Several Puranas and sacred scripts have eulogized the merits and significance of Tapta Mudradhaarana. It is said that those not accepting Tapta-Mudradhaarana are not eligible to perform Vedic/sacred duties prescribed.

Tapta Mudradhaarana is an act said to purify the body in a Vedic way before commencement of any divine austerity.

It is an age old tradition that also has therapeutic values as it is believed to stimulate the nervous system and provide immunity to the body apart from the spiritual benefits.

> Who are eligible for Tapta MudradHaArana?

All those who are eligible for ChaturmaAsya Vratha are eligible for Tapta Mudradhaarana. It means to say that, without any discrimination of age, gender, caste, and aAsrama all are eligible;

Brahmana, Kshatriya, Vysya, Suudra, Men, Women, Gruhasthas; Sanyasis are all eligible to undertake Tapta Mudradhaarana. There is no exception whatsoever people belonging to all four

varnas and four Aasramas viz. brahmachari, gruhastha, vanaprastha and sanyasa are eligible.

All those who accept Vishnu Sarvottamatva/Vaishnavatva are all eligible for Tapta Mudradharana.

- **AaHaAra niYaMa**

Even though the living conditions have changed over a period of time with the advancement of technology, Vedic disciplines cannot be dispensed with and they are applicable even today and for ever.

Any vratha imposes restrictions on food that can be partaken. This is to reduce our dependence on the external material world and realize the inner spiritual power. This is a great way of achieving control over the senses which is a very important factor for spiritual development.

A healthy body is a healthy mind - One of the important factors responsible for the well being of the human body and mind is the nature of food that one consumes daily.

Food discipline during Chaturmasa is to gain control over our senses and thereby purify our body and mind.

It is proved beyond doubt that our ancestors followed these principles strictly and maintained sound health.

It is believed that ultimate salvation is possible only through human form and unless this human body which covers the soul is healthy noble thoughts cannot emerge from the mind.

Not only health but also our mind (mentality) depends on the type of food we take. Foods and vegetables we take can be classified mainly in to three types viz.

> Saattvik: one which produces good and pious qualities;

> Raajasik: one which induces passion; anger etc (hot/ spicy/sour foods);

> Thaamasik: one which is stale, intoxicating, unhygienic like fast/junk foods, hot drinks etc.

Food restriction during Chaturmasam is broadly divided into four categories viz...

➡ SAAKHA-VRATHA (AashaAda sukla DwaAdasi to SraAvana Sukla Dasami)

Saaka Vratha is first among the four Vrathas of Chaturmasam related to food restriction. As the very name suggests, Saaka or any kind of vegetable and fruit should not be offered to Lord nor partaken.

We come across Matha bheda and sampradaya bheda in following the restrictions (allowable/disallowable);

Examples of prohibited items are...

all fruits and vegetables including all leafy vegetables, curry leaves; coriander, chillies, tamarind, lemons, spices, cashew, dry grapes, etc. Instead of tamarind dry mango powder is used and instead of chillies pepper is used.

- What is Shaaka: (Adithya puraNa)

mUlapatrakarIrAgraphalakAMDAdhirUDhakAH |
tvak.h puShpaM kavachaM cheti shAkaM dashAvidhaM smR^itaM ||

The term Shaaka signifies the following ten items- root, leaf, shoot, tip, fruit, stem, sprout, stalk, flower, skin. (it means that these ten items are prohibited during the shaka vrata).

- Exempted (Aadithya puraNe…)

atasI tulasI chaiva dhAtrI chUtaphalaM tathA |
grAhyANyetAni chatvAri viShNunottaM yataH purA ||
nAnyat.h kiMchit.h samashrIyAt.h bhuktvA chAMdrAyaNaM charet.h ||

Except Agasthya, tulasi, gooseberry, mango, all other saaka items are prohibited. By any chance, if they are eaten, one has to undertake chandrayana vrata as expiation (of these only dried gooseberry & mango are used). Fresh ginger is not allowed. But dry ginger, pepper can be used. Some people also use coconuts & dates.

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➡DADHI VRATHA (Sraavana Sukla Dwaadasi to Bhaadrapada Sukla Dasami)

During this Vratha, curd (yoghurt) is prohibited from usage in any form or manner. However, buttermilk a derivative of curd is allowed.

➡KSHEERA VRATHA (Bhaadrapada Sukla Dwaadasi to Aaswayuja Sukla Dasami)

During this Vratha milk is prohibited from usage in any form or manner. This restriction includes milk derivatives like cream of milk, cheese or other dairy products but, excludes curds or yoghurt.

➡DWIDALA VRATHA (Aaswayuja Sukla Dwaadasi to Kaartheeka Sukla Dasami)

During this Vratha usage of Dvidala and Bahu-Beeja vegetables and fruits is prohibited. Dvidala refers to any seed or vegetable which when broken or fried splits into two halves.

Example... all type of Daals, ground nuts, green peas, Bahu-Beeja refers to any fruit or vegetable that contains multiple seeds and is covered by an external skin; example: apple, orange, grape, pomegranate, cucumber and so on.

- Characteristics of Dwidala-Bahubeeja vrata (Skanda puraNa…)

bIjameva samutbhUtaM dvidalaM chAMkuraM vinA |
dR^ishyate yatra sasyeShu dvidalaM sadbhiruchyate ||

shilayA bhidyamAne tu dvidalaM yatra dR^ishyate |
dvidalaM taddhi vig~neyaM tanme nigadataH shR^uNu ||

mAShaM cha mudgakaM chaiva chaNakaM cha masUrakaM |
kulitthaM chaiva tiShpAvamADhakaM rAjamAShakaM ||

rAjamudgaM tiMtriNI cha tathA vai nakhapaMchakaM |
nUtanAnyatha jIrNAni sarvANyetAni varjayet.h ||

nAle phale cha dr^ishyaMte bahubIjAni nArada |
bahubIjaM tadityAhuH patrakIrAdikaM tathA ||

Dicotyledonous plants & seeds which break into two equal parts are known as dwidala. Black gram, green gram, bengal gram, masoor, horsegram, red gram, tamarind etc… are considered as dvidala. These cannot be used at all. Even greens which have several seeds are considered as bahubeeja. Such dwidala & bahubeeja items are forbidden during the month of karthika.

One may wonder how foods can be prepared during Chaturmasa without vegetables, pulses, chilies etc.

In this speedy and mechanical life traditional way of cooking and preparation of food is fast waning away. Only those following the orthodox system are still holding it alive and hats off to those home makers (women) who are making it possible with their will power.

For a healthy body and healthy mind one should adapt to Saattvik food habits and food restrictions during Chaturmasa is the quintessence of it.

➢ ChaAturmaAsya Vratha - Austerities

➢ FASTING

➡ Types of fasting adopted during ChaturmaAsya Vratha...

Fasting is not uncommon to the world's religious fraternity. In all religions we come across fasting being observed according to their own religious calendar; primarily in Hinduism it is in vogue since time immemorial. In general we find fasting being observed by a devout Hindu on various occasions....

Fasting is a type of penance that acts as a medium for achieving path to spiritual development and ultimate salvation.

Among the austerities to be observed during Chaturmasa fasting stands in the forefront. It is given lot of significance and is highly meritorious especially during Chaturmasa.

Religious doctrines have testified incredible wisdom of spirituality should one fast earnestly associated with prayer that immensely pleases the Supreme God Vishnu.

Fasting becomes futile if it is not accompanied by sincere prayer and meditation with focus on the Supreme God Sri Hari Sarvottama;

Some of the various types of fasting in vogue that are being observed especially during Chaturmasa are as follows....

➡ Fasting on all the EKAADASI days (Nirjala Upavaasa);

➡ BHEESHMA-PANCHAKA - Fasting continuously for five days starting from Ekaadasi;

➡ VISHNU PANCHAKA - Fasting for five days in a month viz.

> Ekaadasi days (2);
> on the full moon day (Pournami);
> on the new moon day (Amaavaasya);
> on the day of Sravana star;

➡ DHAARANA-PAARANA - fasting on one day and eating on the next day for a period of at least one selected month during Chaturmasa;

➡ EKA-BHUKTA - Taking only one meal per day (except on Ekaadasi days) in the afternoon as prescribed and not eating anything till next day;

➡ DINATRAYA - Partaking meals only once on the day of Dasami and Dwaadasi and fasting completely on Ekaadasi day;

Dasami (night); Ekaadasi (day & night); Dwadasi (night) total FOUR upavasas constitue Dinatrya;

➡ NAKTHA VRATHA - Fasting during the day and eating in the night (except on Ekaadasi days) as prescribed;

➡ CHAANDRAAYANA VRATHA...

This is undertaken for a period of one month either in Aashaada maasa or Kaartheeka Maasa starting from Sukla Paadyami up to Bahula Amaavaasya.

In this case, one will take daily one handful of food (all items mixed together) increased by one handful per each day in ascending order during Sukla Paksha (bright fortnight) and reduced by one handful per day in descending order during Krishna Paksha or dark fortnight.

➡ PAARAKA VRATHA - Fasting continuously for twelve days to tone down the sins committed. It is to be observed for three years totaling to 36 days.

➡ SHASHTAKAALA VRATHA - Eating once in six times precisely once in three days. KaAla is presumed as one day and one night. This is observed either for four months of Chaturmasa or preferably during KaarthIka maasa.

One may choose the type of fasting according to one's capability, health condition and will power.

➡ CAUTION - One should not resort to fasting if age, physical condition and health does not permit.

Fasting should not become a means of just showing off; rather it should be a means of self upliftment morally and spiritually.

Fasting comes by practice/effort/willpower - to make a beginning one should start with Ekaadasi Vratha and slowly progress further;

➡ BENEFITS OF FASTING

It is considered as a stimulant to the mind and soul in addition to its tangible benefits to the physical body.

Ancient science of Aayurveda had long since recognized the significance and effects of fasting on human body; while lot of research on it is being made in modern medical science.

Some of the latest findings have claimed that it can even combat Cancer; boost effectiveness of its treatment and is useful even in heart ailments.

Fasting acts as anti-oxidant to the body in arresting the spread of free radicals; helps in increasing the positive energy very important for spiritual development and in improving the mental faculties.

It acts as a cleansing agent to the body and soul. It helps one in becoming more saAttvik in nature. It gives one a firm resolve, immense spiritual purity and satisfaction.

In general fasting involves giving up food and water sacrificing the need one cherishes that helps in gaining control over the senses. It helps in getting detached from the mundane materialistic objects and also helps in developing the habit of sacrifice.

In KrishnaAmrutha Maharnava Sri Madhvacharyaru says that the fire of merit that accrues from observing an Ekaadasi reduces to ashes the sins of hundreds of births;

Upavaasa does not mean mere fasting, it means UPA+VaAsa = Saameepya Vaasa, dwelling in proximity to Bhagavantha with ARchana, Japa, SRavana, Keerthana, NiraAhaara and JaAgarana;

Bhargava-

➢ Noble resolutions

Vrathas/Austerities are eternal and integral part of Hindu culture since yore. Hinduism strongly believes in Puranas and Vedic principles which provide the required guidance for performance of these festivals, austerities and rituals.

Vratha means a Niyama; a restriction; it plays a significant role in spiritual development of an individual when they are properly observed.

Any Vratha becomes futile if it is performed without proper sankalpa; hence, Sankalpa is a must before commencement of any Vratha to derive its fruits.

Vratha requires the follower to be engaged in spiritual pursuits such as...
> study of scriptures,
> worship & service to God,
> generosity,
> avoiding discussion on materialistic topics etc.

Main purpose of all these austerities or vrathas or rituals is, ultimately to please the Supreme God Vishnu - Hari Preeti; the benefits of which are bountiful.

As long as one performs a sacred and pious act with full faith and devotion, it would definitely yield positive results and would bring pleasing rewards.

They generate positive energy, help in acquiring control over wandering mind and bring discipline in life for self uplift.

One must understand the concept, significance, logic and intricacies of these Vrathas/austerities that will motivate an

individual to follow and observe them with full faith; devotion and percolate it down to future generations to follow.

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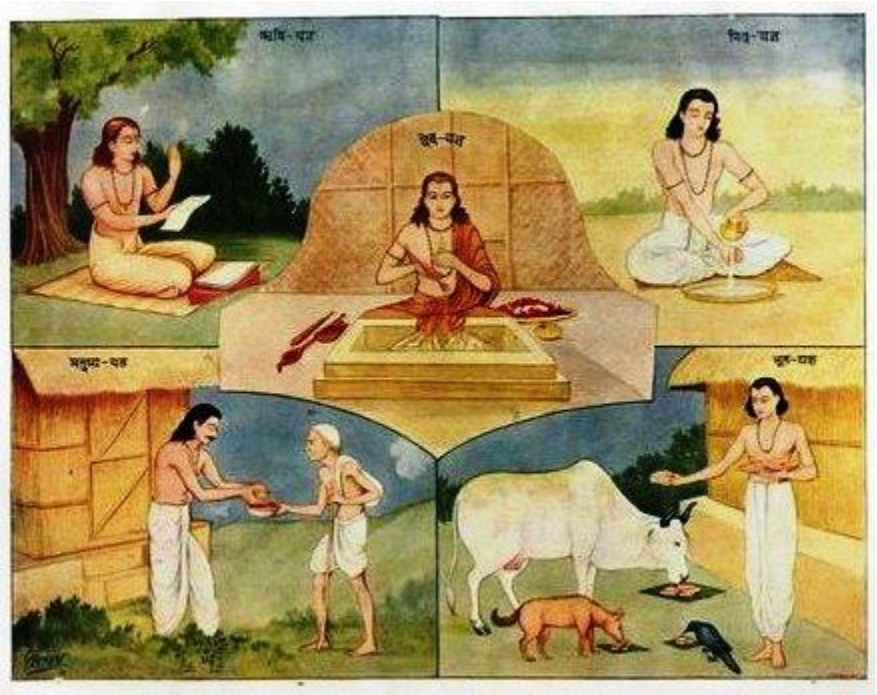

One should not make a tall claim of performing austerities, rather should be performed selflessly with utmost humbleness/humility and try to spread the divinity (Hari Bhakti) involved in it.

To evolve perfection one must make use of every little opportunity in one's allotted span of life. Perhaps Chaturmasa is an appropriate occasion to streamline one's life physically, mentally as well as spiritually.

India is a country flooded with spirituality and ever since Epic days it is reflected through various events and festivals of unique Hindu calendar with a sacred message always concealed behind them.

Repetition of these events is only to remind mankind its significance; they have become navigators of the great Hindu

culture and heritage called Hindu Dharma also known as Sanatana Dharma.

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Hindu philosophy and Religion a combination of several traditions and cultures is closely associated with Nature (Prakruthi) that plays a major role in performance of austerities.

Sacred texts prescribe that during Chaturmasa one should make noble resolutions like;

> Sattsangha;
> Dvijabhakti;
> Vedapatana;
> SathyaBhashana;
> DharmaSadhana;
> Sattkriya;
> Gau-Bhakti;
> DaAna Bhakti;

➢ GOPADMA VRATHA...

This vratha is dedicated to the worship of cows during the four holy months of Chaturmasa starting from Aashaada Sukla Ekaadasi and ending on Kartheeka Sukla Dwaadasi.

Go-Padma Vratha includes....

> worshiping of Cows;

> cleaning of cattle sheds;

> decorating with Kolams (rangoli);

> drawing a picture of Cow and Calf and
filling it up with 33 # Padmas drawn with Rangoli;

> performing 33 # circumambulations (pradakshina) around the picture, giving # 33 Arghya, Apoopa Daana etc...

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Those who cannot go to the cattle shed perform this in their houses by drawing picture as said above.

This Vratha has to be observed for 5 years and then perform UdyaApana.

Paurancally Subhadra Devi sister of Lord Sri Krishna is said to have observed this Gopadma Vratha. (Bhavishyottara Purana)

In Hinduism, Cow is considered as holy and a symbol of auspiciousness; worshiping Cow is a Vedic culture.

It is strongly believed that all Deities reside in the body of a sacred Cow and is revered as a divine mother in animal form – Gau Maatha.

Gau-MaAtha is also known as KaAmadHenu, Nandini, Surabhi; Sushila, Bahula;

Cow is a symbol of piousness (Satvik) - By doing Gau-Aaraadhana one will develop SaAtvik qualities;

Gau-AaraAdhana includes
GauPooja,
GauBhakti,
GauSeva,
GauPoshana,
GauRakshana...

which is very dear to ParamaAtma (Lord Sri Krishna); - Hari Preeti;

"govindo govidam patih" (Sri Vishnu Sahasranama Stothram)

Govinda means the One who is the Lord of Cows,
protector of Cows,
the one who has lifted the hill called Goverdhanagiri with His little finger to save and protect the Cows and Cowherds, also
the one who is the protector of Earth.

Lord Sri Krishna is popularly called as Govinda Who is also known as Gopala the protector of cows.

Lord Sri Krishna says in Bhagavad-Gita that, He is KaAmadhenu among the Cows; “Dhenuunaam Asmi Kaamadhuk”

Vatsa means off-spring/dear, Vatsala means loving, kind, affectionate; VaAtsalya means showing love/affection; Lord Sri Krishna is Gau-Vatsala who shows VaAtsalaya towards Cows;

नमो ब्रह्मण्य देवाय गोब्राह्मण हिताय च ।

जगत् हिताय कृष्णाय गोविन्दाय नमो नमः ॥

Namo Brahmannya Devaaya Go-Braahmanna Hitaaya Ca |
Jagat Hitaaya Krssnnaaya Govindaaya Namo Namah ||

My repeated salutations to the Supreme God, ParaBrahma; the one Who is the well-wisher of Cows and Brahmins; the one Who is the benefactor of the whole world; the one Who is Lord Sri Krishna Who is the Govinda;

> Go-Padma Vratha is one of the austerities prescribed for Chaturmasa;

सर्वकामदुधे देवि सर्वतीर्थाभिषेचिनि ।

पावने सुरभि श्रेष्ठे देवि तुभ्यं नमोस्तुते ॥

Sarvakaamdudhe devi sarvatithirbhishechini l
Pavane surbhi shreshte devi tubhyam namostute ll

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PS…
Kannada version of Arghya Manthra, Go-Stothra and the legend behind please click on the images given in the annexure.

- **cHaturMaAsya vRatA ➡ Other AustErities**

Apart from Fasting, AaHaAra Niyama, Go-Padma Vratha some of the other austerities that can be taken up during ChaturmaAsa are....

Mauna-Vrata, VaAchika-Vrata, Pradakshina, keErthana, rAchana sEva, jApa/nAma sMarana....

➡ VaAchika Vratha.....

Getting involved in reading (PaAraayana) or listening (Sravana) to sacred texts (Granthas) like....

> BhaAgavatha Purana,
> Bhagavadgita,
> SuMadhwa Vijaya;
> Harikathaamruthasaara etc.

> Sri Venkataachala MahaAtmya/Srinivasa Kalyaana (during Navarathri days);

One can also sponsor for Pravachana/PaAraAyana (discourse) of sacred texts in any temple/mutt.

➡ Reciting sacred stothras like.....

> Sri Vishnu Sahasranaama Stothra;
> Sri Venkatesha Stothra (Brahmanda Purana)
> Sri Hari-Vaayu Stuthi;
> Sundara Kaanda,
> Sri RaAghavendra Stothra/Ashtottara;
> Sri RaAma ChaAritrya Manjari;
> Sri Krishna ChaAritrya Manjari;
> Sri RaAma DwadasaNama stothra,
> Sri Krishna DwadasaNama Stothra,
> Thulasi Kavacha; etc...

➡ KEERTHANA....

> Singing the glory of Lord Vishu /Dasara Padagalu;
> Lakshmi Shobane;
> MadhvanaAma etc.

➡ Japa/NaAma Smarana:

Chanting the divine names/hymns like...

> Gayathri;
> Sri Raama Naama;
> Hare Raama-Hare Krishna manthra;
> Naama Thraya Japa;
> Sri Raaghavendra Ashtaakshari; etc.

➡ RACHANA SEVA...

Scripting the divine names like...

.
> Sri RaAma Naama (Raama Koti).
> Sri RaAghavendra Ashtaakshari;

➡ Lakshaavarti (Laksha Batti)

Preparing one lakh cotton wicks and lighting lamps (Deepa) with it preferably in a Vishnu related temple/Sri Raghavendra Swamy Matha.

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➡ Laksha Pradakshina; ➡ Mauna Vratha*;(*exclusively covered in the coming paragraphs...*)*

➡ ThrikaAla SandhyaVandana;

➡ Nithya SaAligrama Pooja;

➡ Eating food without salt;

➡ Sleeping on the floor avoiding cot and bed;

➡ Offering voluntary services at any temple/mutt like... cleaning, serving etc. can also be undertaken during

Above list of austerities is only indicative, not exhaustive; One may add/choose according to their own sampradaya, yatha shakti.

End of the day one must understand the concept and significance of Chaturmasa; what vow to take up is a choice of an individual.

➡ Focus should always be on LORD VISHNU the Hari Sarvottama.

As long as the vow is to perform a sacred and pious act for HARI PREETI; it would definitely yield positive results and would bring pleasing rewards.

they generate lot of positive energy that,

> helps one in the struggle of life;
> control over the wandering mind and discipline of life;

> does a lot of good to the physical as well as mental abilities of an individual.

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➢ pradaksHina padaE padaE
(significance & merits of Pradakshina)

One of the austerities prescribed for ChaturmaAsya Vratha is Laksha Pradakshina. It involves walking around an icon or idol in a temple one lakh times. Apparently it looks difficult even for a normal healthy person to complete the same during four months period.

What is important is, one should understand the significance of Pradakshina and Lakh is only indicative that it should be in abundant numbers according to one's capacity (yathashakti) and physical condition. There should be a continuity in the process even if it takes several years.

Pradakshina means circumambulation (Parikrama) around the intended idol/icon in a temple which is a form of worship that is in vogue in Hindu religion and culture (Bharateeya Samskruti) since time immemorial.

Generally we come across devout Hindus taking Pradakshina around;

> Thulasi plant;
> Aswatta Vruksha;
> Sacred Cow (Go-Pradakshina);
> Sacred fire;
> Temple deity like;
> Lord Hanuman;
> Sri RaAghavendra Swamy Brundavana,
> Navagraha etc.

Apart from normal Pradakshina, we come across special types of Pradakshina like...

> Giri Pradakshina (eg. Arunachala)
> Anga Pradakshina (eg. Kukke Subramanya)
> Praakaara Pradakshina (eg. SriRangam)
> Aatma Pradakshina etc.

Pradakshina is a sort of penance to beseech the God's grace to get rid of bad karmas that one may be facing in life.

Guiding principle behind this is that, if God's worship is performed with sincere devotion and total surrender it helps in reducing the impact of bad karmas and not by the amount of offerings to the God.

Recognizing God as the focal point in our lives we go about doing our day to day tasks. God is the centre point/source or essence of our lives and everything revolves around Him.

When we undertake Pradakshina every point on the circumference is equi-distance from the centre ie, the God and we are equally close to the God and His grace flows impartially towards us.

Pradakshina > Pra + Da + Kshi+ Na > indicating Pra > dispels sin; Da > bestows which is desired; Kshi > destruction of Karma; Na > the bestower of salvation the Supreme God Hari SArvottama SriManNarayana;

Pra also means prominent/famous/the best and dAkshina indicates the direction ie... to the right. Pradakshina means prominently moving to the right side that is auspicious and eventual.

When we perform Pradakshina we circumambulate in clockwise direction and God always remains to our right side that symbolizes auspiciousness. This is just to remind ourselves to lead an auspicious and righteous life.

With regular chanting of divine Veda manthras in the temple it is believed that there will be accumulation and roaming of positive vibrations/energy around the idol/temple.

While making Pradakshina the mind will get purified, the devotee absorbs the positive energy and gets the divine aura that surrounds the Deity.

Pradakshina is a form of Prayaschitta (expiation). It should be performed with utmost humility and devotion in a meditative mood with focus on the concerned deity and not just as a routine.

Pradakshina is performed as a mark of respect, obeisance and total surrender to the deity. It should be performed slowly and not in a hurry with our thoughts and actions dwelled on the God with folded hands.

According to its merits Pradakshina will tone down the sins; cause destruction of Karma; bestows upon what is desired; leading to the path of salvation.

if one is not in a position to go to a temple can do Pradakshina at home keeping a photo of Sri Guru Raayaru or around a thulasi plant at home.

In Sri RaAghavendra Stothra, Sri Appanaachaarya point out the merits of performing Pradakshina/Namaskaara to Sri Guru Raayara Brindavana in the following slokas....

ಸರ್ವಯಾತ್ರಾಫಲಾವಾಪ್ತ್ಯೈ ಯಥಾಶಕ್ತಿಪ್ರದಕ್ಷಿಣಂ |

ಕರೋಮಿ ತವ ಸಿದ್ಧಸ್ಯ ಬೃಂದಾವನಗತಂ ಜಲಂ ||

ಶಿರಸಾ ಧಾರಯಾಮ್ಯದ್ಯ ಸರ್ವತೀರ್ಥಫಲಾಪ್ತಯೆ |

ಸರ್ವಾಭೀಷ್ಟಾರ್ಥಸಿದ್ಧ್ಯರ್ಥಂ ನಮಸ್ಕಾರಂ ಕರೋಮ್ಯಹಂ ||

Sarvayaathra-phalaavaaptyai yathaa-shakthi pradakshinam,
Karomi thava siddhasya vrundaavanagatham jalam;

Shirasaa dhaarayamyadya sarvatheerthaa-phalaapthaye,
Sarvaabheeshtaartha-siddhyartham namaskaaram karomyaham;

Such an act results in Theertha Yaathra phala (visiting all the sacred pilgrim centres) and prokshana of water from holy rivers;

Pradakshina/Namaskaara to Sri Guru Raayaru with sincere devotion will result in fulfillment of all our desires not only materialistic, but also Jnyaana, Bhakti, Vairagya;

yaAnikaAni cha papani janMantHara krutHani chA
tHani tHani vinAsyantHi pradaksHina padaE padaE...

let lapses and blemishes made in this current as well as previous births and resultant afflictions perish with every pradakshina.

- **mAuNa vRatHa...**

Mauna Vratha is one of the austerities prescribed for Chaturmasya Vratha;.

The word Mauna is derived from the word Muni (state of Muni), literally meaning an ascetic who practices silence; the one who will be in the state of constant contemplation/meditation.

MaUna means absolute tranquility; not just shutting mouth. Silence of speech must arise from the relative silence (reflection) of the mind.

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Mauna makes sense only when there is noiseless inner calm which one comes to experience when corroding passions and exhausting desires are no more building up in one's mind.

In Bhagawadgita, Sraddhatraya-Vibhaga-Yoga (sloka # 16) Lord Sri Krishna speaks of silence and says that,

मन: प्रसाद: सौम्यत्वं मौनमात्मविनिग्रह: |

भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ||

manaḥ-prasādaḥ saumyatvaṁ maunam ātma-vinigrahaḥ
bhāva-sanśhuddhir ity etat tapo mānasam uchyate

1. Manah-Prasadah (serenity of mind/thought);

2. Saumyatvam (good-heartedness/gentleness/amiable temperament);

3. Maunam (silence);

4. Aatma-vinigrahah (self-control/restraint of the self);

5. Bhaava-Samsuddhih (purity of nature/purpose);

are the five noble values of life together called the "mental austerity or Tapas (penance) of the mind where, 1 & 2 are preconditions for achieving silence (3) and when once silence (3) is achieved it results in 4 & 5.

➡ Benefits of Mauna Vratha... it helps in...

> Acquiring purity of speech;
> Self control/self discipline;
> Growth of positive energy; will power;

> Control of anger, anxiety, speech, negative thoughts;

> Opportunity for introspection of self;

> Change in personality;

> Enhance self confidence; determination;

> Improves meditative ability; inner peace;

Above are essential for spiritual development;

Literally Mauna Vratha means a vow to keep silent, remain mute, not speaking etc.

It could be for a determined period of time, say one month, either whole day or from Sunrise to Sunset or for few hours in a day depending on one's willpower;

Slowly start from shorter duration and practice for longer duration;

We come across people choosing specific days also for Mauna Vratha, like Sunday, Tuesday, Amaavaasya, Pournami, Ekaadasi, during Chaturmasa, AdhikaMasa, Sankramana etc...

During the chosen time of Mauna Vratha one should avoid making gestures, watching TV, attending mobiles, sending messages, reading news papers and magazines, browsing on internet etc.

During Mauna Vratha one can do nithya karma; silent prayer to God;

- **UtTaAnA dWaAdASi – PrabHodotsAva**

Karthika Sukla Ekaadasi is known as Prabhodini Ekaadasi the last day of sacred ChaturmaAsya Vratha.

Lord Vishnu who enters into Yoganidra (Hari Sayani) on the day of Aashaada Sukla Ekaadasi;

will change His direction (Parivarthini) on the day of Bhaadrapada Sukla Ekaadasi;

gets consciousness (Prabhodini) on the day of Karthika Sukla Ekaadasi and

gets up (Uttana) from His Yoganidra on the day of Karthika Sukla Dwaadasi (Uttaana Dwaadasi).

Chaaturmaasam is the period when Lord SriManNarayana enters into Yoga-Nidra. It doesn't mean that He sleeps like mortals.

Guruh gurutamo dhaamah satyah satya-paraakramah
Nimisho-a-nimishah sragvee vaachaspatir-udaaradhiih

Sri Vishnu Sahasranama stothram (sloka #23) describes Lord Vishnu as Animishah,

the one who is ever awake,
ever alert, and ever vigilant;
the one who keeps a continuous vigil on his devotees.

This ritual is also known as PrabHodotsava, sacred occasion of Lord Vishnu getting up from His Yoganidra in the presence of holy and divine Thulasi.

Uttana Dwaadasi is also known as Ksheeraabdhi Dwaadasi as this day marks the beginning of Ksheera Saagara Mathana.

This day is also referred to as Vrnda (Vana) Dwaadasi as it is associated with the Holy Thulasi who is also known as Vrnda who

has emerged from the joyous tears of Lord Vishnu that fell on the Divine Nectar (Amrutha) during Ksheera Sagara Mathana.

Uttaana Dwaadasi is celebrated as Thulasi festival known as Thulasi Damodara Vivaha, symbolically worshiping Thulasi along with Salagrama Shila (Lord Vishnu) and by erecting a branch of Amla tree (AmalakkiI).

Thulasi reborn as Jambavathi Devi married Lord Sri Krishna on Karthika Sukla Dwadasi that is celebrated as Thulasi-Damodara Vivaha;

ಪ್ರಸೀದ ತುಲಸೀದೇವೀ ಪ್ರಸೀದ ಹರಿವಲ್ಲಭೇ
ಕ್ಷೀರೋದಮಥನೋದ್ಭೂತೇ ತುಲಸೀತ್ವಾಂ ನಮಾಮ್ಯಹಂ |

Praseeda ThulasiDevi Praseeda HariVallabhe
Ksheerodha Madanodbhuthe Thulasithwaam Namamyaham

వృందాయై నమః । వృందావన్యై నమః । విశ్వపూజితాయై నమః ।
విశ్వపావన్యై నమః । పుష్పసారాయై నమః । నందిన్యై నమః ।
తులస్యై నమః । కృష్ణజీవన్యై నమః ॥

वृन्दायै नमः । वृन्दावन्यै नमः । विश्वपूजितायै नमः ।
विश्वपावन्यै नमः । पुष्पसारायै नमः । नन्दिन्यै नमः ।
तुलस्यै नमः । कृष्णजीवन्यै नमः ॥

यन्मूले सर्वतीर्थानि यन्मध्ये सर्वदेवताः ।
यदग्रे सर्व वेदाश्च तुलसि त्वां नमाम्यहम् ॥

ಯನ್ಮೂಲೇ ಸರ್ವತೀರ್ಥಾನಿ ಯನ್ಮಧ್ಯೇ ಸರ್ವದೇವತಾಃ ।
ಯದಗ್ರೇ ಸರ್ವ ವೇದಾಶ್ಚ ತುಲಸಿ ತ್ವಾಂ ನಮಾಮ್ಯಹಮ್ ॥

- **ChaAturmaAsya Vratha samarpana...**

इदं व्रतं मया देव कृतं प्रीत्यै तव प्रभो ।

न्यूनं संपूर्णतां यातु त्वत्प्रसादात् जनार्धन।

ಇದಂ ವ್ರತಂ ಮಯಾ ದೇವ ಕೃತಂ ಪ್ರೀತ್ಯೈ ತವ ಪ್ರಭೋ |

ನ್ಯೂನಂ ಸಂಪೂರ್ಣತಾಂ ಯಾತು ತ್ವತ್ಪ್ರಸಾದಾತ್ ಜನಾರ್ಧನ|

idaM vrataM mayaa dEva kRutaM prItyai tava prabhO |
nyUnaM saMpUrNataaM yaatu tvatprasaadaat janaardhana|

- UttaAna DwaAdasi marks the end of ChaturmaAsya Vratha.

Sri KrushnaArpanamasthu
Hari Sarvottama - Vaayu Jeevottama
Sri GururaajoVijayate

Chaturmasya (Shravana, Bhadrapada, Ashvina and Kartika), being very dear to Lord Shri. Vishnu, is very auspicious among the 12 months. Thus declares varaaha purana –
अस्ति प्रियतमः कालः चातुर्मास्याभिधो मम ।
दानं व्रतं जपो होमः तत्रानन्तगुणं स्मृतम् ।।
The period called chaturmasya is very dear to me. Dhanam, vratam, Japa, homa done during this period brings infinite punya, compared to other periods.

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- **yAti cHaturMasA?**

During Chaturmasam Hindu monks (Yateeswaras) generally undertake Deeksha and stay at one place (otherwise required to travel) from Aashaada Sukla Poornima to Bhaadrapada Sukla Poornima for four fortnights and impart spiritual knowledge to those devotees who come to visit them there by inculcating spiritual awareness in them. This is called YateEswara Chaaturmaasa Deeksha.

Significance of starting deeksha on this day of Aashaada Poornima called as Guru Poornima or Vyaasa Poornima could be perhaps the day is associated with great Sage and Lord VedavyaAsa an incarnation of Lord Vishnu.

Ascetics suspend their travel at the beginning of Chaaturmaasa and during that period they do not cross the border of the city/town where they are sojourning.

Although Chaaturmaasa means four months of duration, nowadays we find Yatis' performing Chaaturmaasya Deeksha staying at one place for only two months; taking a fortnight as a month as per Saastras "Paksha Vai Masah"

At the end of Bhaadrapada Poornima, Ascetics (Yateeswaras) break their sojourn by crossing the border of that city and move on to a nearby holy place and complete the Chaturmaasya Vratha. This is called Seemollanghana.

Learned YateEswaras engage themselves in teaching and offering discourses on religious and spiritual matters for the benefit of their disciples and people in general.

It is believed and said that, the place where these selfless Yateeswaras stay and perform Chaaturmaasa Deeksha will flourish in wealth, prosperity and spirituality.

Having Darshan of Yateeswara during Chaturmasa is considered to be very efficacious and meritorious. It is also our tradition to receive blessings of such Ascetics who observe Chaaturmaasa Deeksha in a fervent manner for the benefit of the society.

➡️ GURU POORNIMA (VyaAsa Poornima)

Sri GurubHyo namaH | श्री गुरुभ्यो नमः 🙏🙏🙏

ಆಪಾದಮೌಲಿ ಪರ್ಯಂತಂ ಗುರೂಣಾಂ ಆಕೃತಿಂ ಸ್ಮರೇತ್
ತೇನ ವಿಘ್ನಾಃ ಪ್ರಣಶ್ಯಂತಿ ಸಿದ್ಧ್ಯಂತಿ ಚ ಮನೋರಥಾಃ ||
Aapaadamouli paryantam Guruunaam aakrtiim smaret
Tena vighnaah pranasyamti siddhyanticha manorathaah!

(Right from toe to top Guru's form should be meditated upon gradually; as a result all obstacles would be wiped out and ones' wants be fulfilled)

na mAdhavasamo devo na cha madhvasamo guruH | na tadvAkyasamaM shAstraM na cha tajj~nasamaH pumAn.h ||

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> There is no God equal to Sri MaAdhava (Lakshmi pati);

> there is no Guru equal to Sri MadHwacharya;

> There is no shastra equal to the divine words of Sri MadHwacharya;

> there is no person to equal the one who knows Sri MadHwa Shastra;

"Gu" means darkness and "Ru" is its remover.

GURU means the one who removes darkness;

the one who dispels the darkness of ignorance.

He is the teacher who removes the fundamental ignorance that hides the knowledge of truth (Yathartha JnaAna) from us.

ಬ್ರಹ್ಮಾಂತಾ ಗುರವಃ ಸಾಕ್ಷಾದಿಷ್ಟಂ ದೈವಂ ಶ್ರಿಯಃಪತಿಃ
ಆಚಾರ್ಯಾಃ ಶ್ರೀಮದಾಚಾರ್ಯಾಃ ಸಂತು ಮೇ ಜನ್ಮಜನ್ಮನಿ

brahmaantaa guravaH sAkShAt iShTaM daivaM shriyaH patiH |

AchAryAH shrImad AchAryAH santu me janma janmani |

[Let Aachaarya Sri Madhva (Aanandatheertharu) be my Guru in every birth]

ಪೂಜ್ಯಾಯ ರಾಘವೇಂದ್ರಾಯ ಸತ್ಯಧರ್ಮರತಾಯ ಚ |
ಭಜತಾಂ ಕಲ್ಪವೃಕ್ಷಾಯ ನಮತಾಂ ಕಾಮಧೇನವೇ ||

Aashaada Sukla Pournami also called Guru Poornima is celebrated across the country as Vyasa Poornima in the name of Sage Sri VedaVyasaru, the divine literary incarnation of Lord Vishnu. This day (Aashaada Sukla Pournami) is celebrated as Guru Poornima, symbolically honouring and respecting Gurus and teachers who have taught us the Vidya.

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It is believed that, Sage Sri VedaVyasaru was born on this day of Pournami in the Lunar month of Aashada.

(Vaisakha Sukla Trayodasi is also reckoned as Sri Vedavyasa Jayanti)

It is also said to be the day Sri VedaVyasaru had commenced his work on Brahma-Suuthras.

Regarded as the Aadi Guru, greatest of all Gurus, Guru of Gurus, Sage Sri VedaVyasaru is adored even today by one and all, whose powers and knowledge are unsurpassed.

Though Chaturmasa starts for general public from Hari Sayani Ekadasi, traditionally, Ascetics start their Chaturmasa Deeksha from this day of Guru Poornima. Perhaps, it is considered as the Avatara day of the great sage Sri VedaVyasaru an incarnation of Lord Vishnu.

Festival season starts with Guru Vandana on Guru Pournami day and in Hindu philosophy Guru (Aachaarya) occupies third position in the quartet of...

> Mathru Devo Bhava,
> Pithru Devo Bhava,
> Aachaarya Devo Bhava and
> Athithi Devo Bhava.

Hindu philosophy confers paramount importance to spiritual gurus.

Gurus are always regarded as a link between an individual and the Immortal.

It is not possible for everyone to communicate with God. The divine message is communicated only through the voice of such

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divine and noble souls who keeps taking birth on this earth time and again.

A true Guru is a transmitting medium, a transporting agent and a transparent embodiment of the divine grace and compassion.

It is said that he alone is the true teacher who is illumined by the light of true knowledge.

There is nothing that a true Guru cannot bestow on his disciples. If we surrender absolutely without any reservation he will save us from all sorrow and show us the way to salvation.

Through various teachings and practices he helps an individual to progress from the human to the divine consciousness.

Distinguished Gurus like Lord VedaVyasa are responsible for the unassailable and grand Hindu Philosophy, civilization and culture ie. BhaarateEya Samskriti.

Hindu heritage and culture would be indebted to this illustrious seer Sage Sri VedaVyasaru forever.

Perhaps the most befitting way to pay our respects and obeisance to this great legendary divine Sage would be, by living according to his ideals and propagating his noble and divine works.

VyasaAya VisHnu RoopaAya VyaAsa RoopaAya VisHnave

Namo Vai BraHma NidHaye VaasisHtaaya Namo NamaH!

My repeated salutations are to Vyasa

who is a form of Lord Vishnu and to

Vishnu who is a form of Vyasa,

who is a descendent of sage Vasishta,

who is a treasure of Brahman.

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Can there be a better GURU than ParamaAtma who is called as... "guruHgurutaMo dHaAmah.... (Sri Vishnu Sahasranama Stothram sloka # 23);

He is not only a Guru but a Guru of Gurus' the Universal Guru, the best among the best Gurus (gurutaMaH) whether it is...

HayaGreeva,
Kapila Bhagavantha,
Sri Rama,
Sri Krishna,
DattaAtreya,
VedaVyasa, etc....

in all forms the Supreme God Vishnu has played the role of a Guru even for BraHmaAdi Devatas and who is a Shelter/Aasraya (Dhaama) for one and all in this Universe.

ವಸುದೇವಸುತಂ ದೇವಂ ಕಂಸಚಾಣೂರಮರ್ದನಂ
ದೇವಕಿ ಪರಮಾನಂದಂ ಕೃಷ್ಣಂ ವಂದೇ ಜಗದ್ಗುರುಂ

वसुदेव सुतं देवं कंस चाणूर मर्दनम् ।
देवकी परमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

vasudeva sutaṁ devaṁ kaṁsa cāṇūramardanam |
devakī paramānandaṁ kṛṣṇaṁ vande jagadgurum ||

➢ dAaNa kArtavYa...

➡ AnNa-DaAna has been given lot of significance during cHatUrmAsa...

Apart from AnNa-Daana some of the other dAaNa that can be made during Chaaturmaasa are.....

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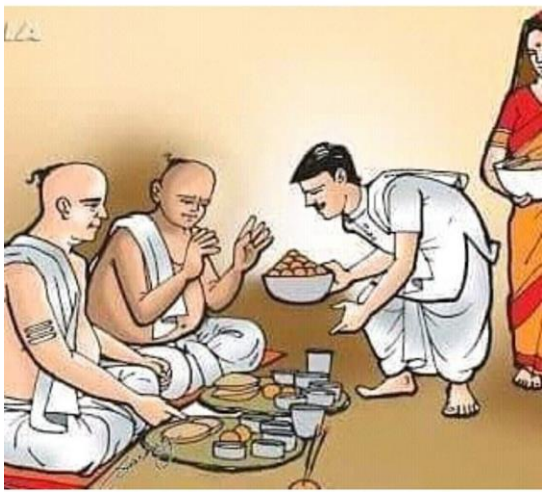
> Saaligrama; > Grantha (sacred text); > Bhoodana; > Prathima Daana; > Suvarna; > Hiranya Daana; > Thila; > DhaAnya; > SaAka Daana (vegetables & fruits); > Dadhi (curd);	> Ksheera (milk); > Dvidala (Pulses); > Deepa Daana; > Ghrutha (Ghee); > Sayyaa Daana (along with Lakshmi Narayana Prathima); > Lavana (Salt); > Amalaki; > Chatra (Umbrella); > PaAdaraksha etc...

Anna Daana - Brahmana Bhojana is always Sreshta and Hari Preeti; especially during Kali-Yuga;

In Bhagawadgita Canto # 3 (sloka # 14) Lord Sri Krishna says "Annaad-bhavanti-Bhootaani…" that means all creatures are born from food. Annam (food) is the source/medium through which all beings come into existence.

In Kaliyuga Jeeva's are AnnaGata Praana - survives/lives as long as they partake food;



➢ ANnAM - ANnAadA evA cHa....

Annam occupies a sacrosanct place; it is so sacred that it is believed as manifestation of the Supreme God Vishnu "Annam ParaBrahma Swaroopa"

Annam (Anna) is one of the several thousand names of Lord Vishnu that we come across in Sri Vishnu Sahasranaama Stothram (sloka # 105) where Lord Vishnu is eulogized as..... "AnNam-AnNaAda eva cha"

 # AnNam…

Annam is the vital/basic sustenance and characteristic of mortal life.

All beings are born out of Lord Vishnu who is creator of the Universe.

As such He (Lord Vishnu) becomes the vital life force (AnNam).

He is the giver (one who grants) of food and sustaining power for all beings.

 # AnNaadah…

He (Lord Vishnu) is not only the giver of food but also the one who consumes the food as well as swallows (Vishvabhug) the entire beings (whole world) at the time of annihilation (Maha Pralaya) as His food.

Hence, Lord Vishnu is adored as AnNam-AnNaAda Eva Cha.

With so much of sanctity and significance associated with Annam one should not disrespect or abuse or waste or neglect Annam. It should be treated with great respect.

Daana should be given with utmost humility, with all sincerity, devotion without expecting any results/selfless.

One should not make tall claim of giving daAna; publicizing everywhere, one will lose its merits.

Annexure...

- **cHaturMaAsYa Vratha - Sankalpa/Samarpana Slokas...**

ChathurmAsya vrata Sankalpa Mantras:

supte tvayi jagannAtha jagatsuptaM bhavedidaM |
vibuddhe cha vibuddhyeta prasanno me bhavAchyuta ||

chaturo vArShikAnmAsAn.h deva deva jagatpate |
nirvighnaM siddhimAyAtu prasAdAttava keshava ||

gR^ihIte.asmin.h vrate deva paMchatvaM yadi me bhavet.h |
tadA bhavet.h susaMpUrNaM prasAdAtte janArdana ||

Shaka vrata Sankalpa (Ashada Shukla dwadashi)

shAkavratAM mayA deva gR^ihItaM puratastava |
nirvighnaM siddhimAyAtu prasAdAtte ramApate ||

shAkadAna maMtraH (shrAvaNa shukla dvAdashI)

upAyanamidaM dEva vratasaMpUrtihEtavE |
shAkaM tu dvijavaryAya sahiraNyaM dadAmyaham ||

shAkavrata samarpaNa maMtra (shrAvaNa shukla dvAdashI)

vAsudEva namastubhyaM prathamE mAsi matkrutam |
shAkavrataM mayA tEna saMtuShTO bhava mAdhava ||

ಶಾಕದಾನ ಮಂತ್ರಃ (ಶ್ರಾವಣ ಶುಕ್ಲ ದ್ವಾದಶೀ)

ಉಪಾಯನಮಿದಂ ದೇವ ವ್ರತಸಂಪೂರ್ತಿಹೇತವೇ |

ಶಾಕಂ ತು ದ್ವಿಜವರ್ಯಾಯ ಸಹಿರಣ್ಯಂ ದದಾಮ್ಯಹಮ್ ||

ಶಾಕವ್ರತ ಸಮರ್ಪಣ ಮಂತ್ರ (ಶ್ರಾವಣ ಶುಕ್ಲ ದ್ವಾದಶೀ)

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ವಾಸುದೇವ ನಮಸ್ತುಭ್ಯಂ ಪ್ರಥಮೇ ಮಾಸಿ ಮತ್ಕೃತಮ್ ।
ಶಾಕವ್ರತಂ ಮಯಾ ತೇನ ಸಂತುಷ್ಟೋ ಭವ ಮಾಧವ ||

शाकदान मंत्रः (श्रावण शुक्ल द्वादशी)

उपायनमिदं देव व्रतसंपूर्तिहेतवे ।
शाकं तु द्विजवर्याय सहिरण्यं ददाम्यहम् ॥

शाकव्रत समर्पण मंत्र (श्रावण शुक्ल द्वादशी)

वासुदेव नमस्तुभ्यं प्रथमे मासि मत्कृतम् ।
शाकव्रतं मया तेन संतुष्टो भव माधव ॥

శాకదాన మంత్రః (శ్రావణ శుక్ల ద్వాదశీ)

ఉపాయనమిదం దేవ వ్రతసంపూర్తిహేతవే |
శాకం తు ద్విజవర్యాయ సహిరణ్యం దదామ్యహమ్ ||

శాకవ్రత సమర్పణ మంత్ర (శ్రావణ శుక్ల ద్వాదశీ)

వాసుదేవ నమస్తుభ్యం ప్రథమే మాసి మత్కృతమ్ |
శాకవ్రతం మయా తేన సంతుష్టో భవ మాధవ ||

Dadhi Vrata Sankalpa (Shravana sukla Dwadashi)

dadhi bhAdrapate mAsi varjayiShye sadA hare|
imaM kariShye niyamaM nirvighnaM kuru keshava ||

saMkarShaNAraviMdAkSha kariShyE^haM dadhivratam |
dvitIyE mAsi dEvEsha nirvighnaM kuru mE prabhO ||

దధివ్రత సంకల్ప (శ్రావణ శుక్ల ద్వాదశీ)

bhargav

ಸಂಕರ್ಷಣಾರವಿಂದಾಕ್ಷ ಕರಿಷ್ಯೇಹಂ ದಧಿವ್ರತಮ್ ।

ದ್ವಿತೀಯೇ ಮಾಸಿ ದೇವೇಶ ನಿರ್ವಿಘ್ನಂ ಕುರು ಮೇ ಪ್ರಭೋ ।।

दधिव्रत संकल्प (श्रावण शुक्ल द्वादशी)

संकर्षणारविंदाक्ष करिष्येहं दधिव्रतम् ।

द्वितीये मासि देवेश निर्विघ्नं कुरु मे प्रभो ॥

దధివ్రత సంకల్ప (శ్రావణ శుక్ల ద్వాదశీ)

సంకర్షణారవిందాక్ష కరిష్యేహం దధివ్రతమ్ ।

ద్వితీయే మాసి దేవేశ నిర్విఘ్నం కురు మే ప్రభో ।।

Ksheera Vrata Sankalpa (Bhadrapada shukla dwadashi)

xIravratamidaM deva gR^ihItaM puratastava |
nirvighnaM siddhimAyAtu prasAdAtte ramApate ||

Dwidala vrata Sankalpa (Ashvija shukla dwadashi)

kArthike dvidalaM dhAnyaM varjayiShye sadA hare |
imaM kariShye niyamaM nirvighnaM kuru keshava ||

DvidaLa Vrata samarpaNa sloka.....

उपायनमिदं देव व्रतसंपूर्ति हेतवे ।

द्विदळं द्विजवर्याय सहिरण्यं ददाम्यहं ।

ಉಪಾಯನಮಿದಂ ದೇವ ವ್ರತಸಂಪೂರ್ತಿ ಹೇತವೇ ।

ದ್ವಿದಳಂ ದ್ವಿಜವರ್ಯಾಯ ಸಹಿರಣ್ಯಂ ದದಾಮ್ಯಹಂ ।

upaayanamidaM dEva vratasaMpUrti hEtavE |
dvidaLaM dvijavaryaaya sahiraNyaM dadaamyahaM |

- **ChathurmAsya vrata samarpana mantra:**

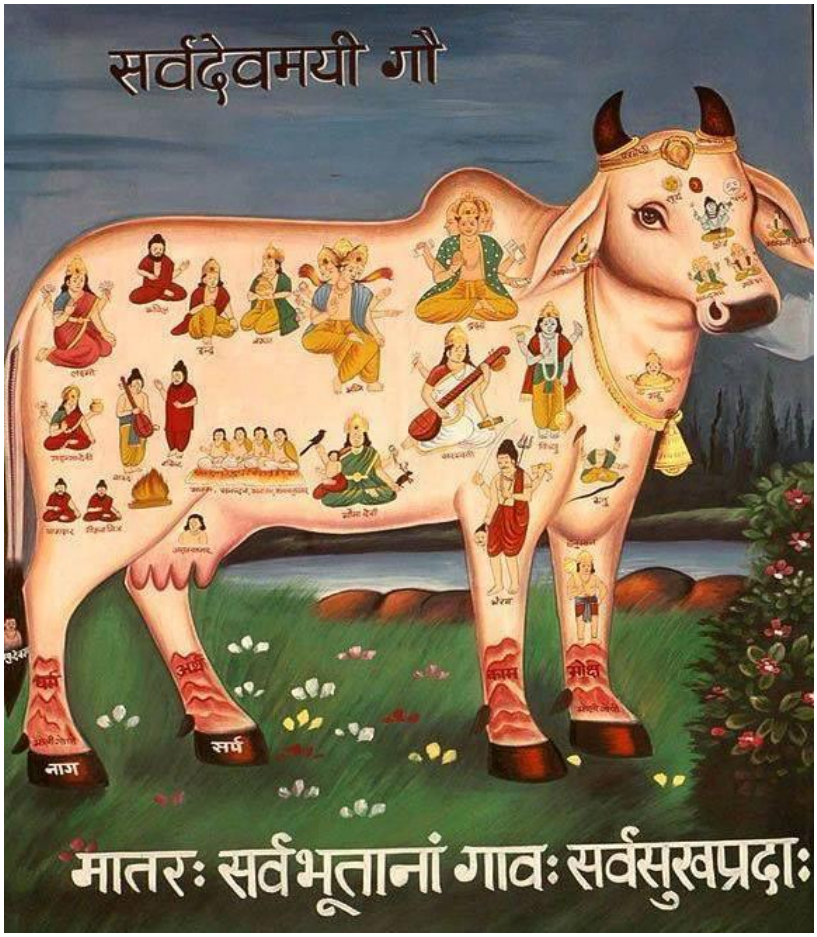
इदं व्रतं मया देव कृतं प्रीत्यै तव प्रभो ।

न्यूनं संपूर्णतां यातु त्वत्प्रसादात् जनार्धन।

ಇದಂ ವ್ರತಂ ಮಯಾ ದೇವ ಕೃತಂ ಪ್ರೀತ್ಯೈ ತವ ಪ್ರಭೋ |

ನ್ಯೂನಂ ಸಂಪೂರ್ಣತಾಂ ಯಾತು ತ್ವತ್ಪ್ರಸಾದಾತ್ ಜನಾರ್ಧನ|

idaM vrataM mayaa dEva kRutaM prItyai tava prabhO |
nyUnaM saMpUrNataaM yaatu tvatprasaadaat janaardhana|



ಗೋಪದ್ಮವ್ರತ

ಆಷಾಢಶುಕ್ಲಪಕ್ಷೇ ತು ಏಕಾದಶ್ಯಾಂ ವಿಶೇಷತಃ।
ತದಾರಭ್ಯ ಚ ಕಾರ್ತಿಕ್ಯಾ ದ್ವಾದಶ್ಯಂತಂ ವ್ರತಂ ಚರೇತ್ ॥
ಗೋಷ್ಠೇऽಥವಾऽಪಿ ಗೋಸ್ಥಾನೇ ಗೋಮಯೇನೋಪಲಿಪ್ಯ ಚ।
ತ್ರಯಸ್ತ್ರಿಂಶತ್ ತು ಪದ್ಮಾನಿ ಗಂಧಪುಷ್ಪೈಃ ಪ್ರಪೂಜಯೇತ್ ॥
ತತ್ಸಂಖ್ಯಾಕಾನಿ ಚಾರ್ಘ್ಯಾಣಿ ನಮಸ್ಕಾರಪ್ರದಕ್ಷಿಣಾಃ।
ತತ್ಸಂಖ್ಯಾನಿ ಹ್ಯಪೂಪಾನಿ ಬ್ರಾಹ್ಮಣಾಯ ನಿವೇದಯೇತ್ ॥

–ಭವಿಷ್ಯೋತ್ತರಪುರಾಣ

ಆಷಾಢಮಾಸದ ಶುಕ್ಲಪಕ್ಷದ ಏಕಾದಶಿಯಂದು ಪ್ರಾರಂಭಿಸಿ ಕಾರ್ತಿಕ ಶುಕ್ಲ ದ್ವಾದಶಿಯವರೆಗೆ ಈ ಗೋಪದ್ಮವ್ರತವನ್ನು ಆಚರಿಸಬೇಕು ; ಪ್ರತಿನಿತ್ಯ ಗೋಷ್ಠ ಅಥವಾ ಗೋವುಗಳು ನೆಲೆಸಿರುವ ಸ್ಥಳಗಳಲ್ಲಿ ಗೋಮಯದಿಂದ ಸಾರಿಸಿ ಗೋವಿನ ಚಿತ್ರವನ್ನು ಬರೆದು ಅದರ ಮೇಲೆ ೩೩. ಸಂಖ್ಯೆಯ ಪದ್ಮಗಳನ್ನು ಬರೆದು ಗಂಧಪುಷ್ಪಗಳಿಂದ ಪೂಜಿಸಬೇಕು ; ಅಷ್ಟೇ ಸಂಖ್ಯೆಯಲ್ಲಿ ಅರ್ಘ್ಯ, ಪ್ರದಕ್ಷಿಣ, ನಮಸ್ಕಾರಗಳನ್ನು ಮಾಡಬೇಕು; ಅಷ್ಟೇ ಸಂಖ್ಯೆಯಲ್ಲಿ ಅಪೂಪಗಳನ್ನು ಬ್ರಾಹ್ಮಣರಿಗೆ ದಾನ ಮಾಡಬೇಕು.

Arghya manthra…

ಅಷ್ಟದ್ರವ್ಯ ಸಮಾಯುಕ್ತಂ ಸ್ವರ್ಣಪಾತ್ರಸ್ಥಿತಂ ಜಲಂ ।
ಅರ್ಘ್ಯಂ ಗೃಹಾಣ ದೇವೇಶ ಭಕ್ತಾನಾಮಭಯಪ್ರದ ।

aShTadravya samaayuktaM svarNapaatrasthitaM jalaM
arGyaM gRuhaaNa dEvEsha bhaktaanaamabhayaprada |

अष्टद्रव्य समायुक्तं स्वर्णपात्रस्थितं जलं ।
अर्घ्यं गृहाण देवेश भक्तानामभयप्रद ।

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ಅರ್ಘ್ಯ ಮಂತ್ರಃ

ಅಷ್ಟದ್ರವ್ಯಸಮಾಯುಕ್ತಂ ಸ್ವರ್ಣಪಾತ್ರಸ್ಥಿತಂ ಜಲಮ್ ।
ಅರ್ಘ್ಯಂ ಗೃಹಾಣ ದೇವೇಶ ಭಕ್ತಾನಾಮಭಯಪ್ರದ ॥

ಅಷ್ಟದ್ರವ್ಯಗಳಿಂದ ಕೂಡಿದ ಚಿನ್ನದ ಪಾತ್ರೆಯಲ್ಲಿರುವ ಜಲವನ್ನು , ಭಕ್ತರಿಗೆ ಅಭಯ-ನೀಡುವಂತಹ ಎಲೈ ದೇವೇಶನಾದ ಶ್ರೀಹರಿಯೇ, ಸ್ವೀಕರಿಸು.

ವ್ರತದ ಅವಧಿ - ಫಲ ಇತ್ಯಾದಿ

ಪಂಚವರ್ಷಮಿದಂ ಕಾರ್ಯಂ ಪಶ್ಚಾದುದ್ಯಾಪನಂ ಭವೇತ್ ।
ಏತದ್ವ್ರತಂ ನರಾ ನಾರ್ಯಃ ಕುರ್ಯುರಿಷ್ಟಂ ಲಭಂತಿ ವೈ ॥
ವ್ರತಸ್ಯಾಸ್ಯ ಪ್ರಭಾವೇಣ ರಾಜ್ಯಸೌಭಾಗ್ಯಸಂಪದಃ ।
ಪುತ್ರಪೌತ್ರಾದಿಸೌಭಾಗ್ಯಂ ಭುಕ್ತ್ವಾ ಮೋಕ್ಷಮವಾಪ್ನುಯಾತ್ ॥-ಭವಿಷ್ಯೋತ್ತರಪುರಾಣ

ಈ ವ್ರತವನ್ನು ಐದು ವರ್ಷಗಳ ಕಾಲ ಆಚರಿಸಿ ಅನಂತರ ಉದ್ಯಾಪನ ಮಾಡಬೇಕು; ಇದನ್ನು ಆಚರಿಸುವ ಸ್ತ್ರೀಪುರುಷರೆಲ್ಲರೂ ಪುತ್ರಪೌತ್ರಾದಿ ಅಭೀಷ್ಟವನ್ನು ಹೊಂದಿ ಕೊನೆಗೆ ಜ್ಞಾನದ್ವಾರಾ ಮೋಕ್ಷವನ್ನು ಪಡೆಯುವರು.

★★★★★

ಚಾತುರ್ಮಾಸ್ಯದಲ್ಲಿ ವಿಹಿತವಾದ ಗೋಸ್ತೋತ್ರ

ಸೃಷ್ಟಿಸ್ಥಿತಿವಿನಾಶಾನಾಂ ಕರ್ತ್ರ್ಯೈ ಮಾತ್ರೇ ನಮೋ ನಮಃ ॥
ಯಾ ತ್ವಂ ರಸಮಯೈರ್ಭಾವೈರಾಪ್ಯಾಯಸಿ ಭೂತಲಮ್ ।
ದೇವಾನಾಂ ಚ ತಥಾ ಸಂಘಾತ್ ಪಿತೄಣಾಮಪಿ ವೈ ಗಣಾತ್ ॥
ಸರ್ವೈರ್ಜ್ಞಾತಾ ರಸಾಭಿಜ್ಞೈರ್ಮಧುರಾಸ್ವಾದದಾಯನೀ ।
ತ್ವಯಾ ವಿಶ್ವಮಿದಂ ಸರ್ವಂ ಬಲಸ್ನೇಹಸಮನ್ವಿತಮ್ ॥
ತ್ವಂ ಮಾತಾ ಸರ್ವರುದ್ರಾಣಾಂ ವಸೂನಾಂ ದುಹಿತಾ ತಥಾ ।
ಆದಿತ್ಯಾನಾಂ ಸ್ವಸಾ ಚೈವ ತುಷ್ಟಾ ವಾಂಛಿತಸಿದ್ಧಿದಾ ॥
ತ್ವಂ ಧೃತಿಸ್ತ್ವಂ ತಥಾ ಪುಷ್ಟಿಸ್ತ್ವಂ ಸ್ವಾಹಾ ತ್ವಂ ಸ್ವಧಾ ತಥಾ ।
ಋದ್ಧಿಃ ಸಿದ್ಧಿಸ್ತಥಾ ಲಕ್ಷ್ಮೀರ್ಧೃತಿಃ ಕೀರ್ತಿಸ್ತಥಾ ಮತಿಃ ॥
ಕಾಂತಿರ್ಲಜ್ಜಾ ಮಹಾಮಾಯಾ ಶ್ರದ್ಧಾ ಸರ್ವಾರ್ಥಸಾಧಿನೀ ।

ತ್ವಯಾ ವಿರಹಿತಂ ಕಿಂಚಿನ್ನಾಸ್ತಿ ತ್ರಿಭುವನೇಷ್ವಪಿ ॥
ವಹ್ನೇಸ್ತೃಪ್ತಿಪ್ರದಾತ್ರೀ ಚ ದೇವಾದೀನಾಂ ಚ ತೃಪ್ತಿದಾ ।
ತ್ವಯಾ ಸರ್ವಮಿದಂ ವ್ಯಾಪ್ತಂ ಜಗತ್ ಸ್ಥಾವರಜಂಗಮಮ್ ॥
ಪಾದಾಸ್ತೇ ವೇದಾಶ್ಚತ್ವಾರಃ ಸಮುದ್ರಾಃ ಸ್ತನತಾಂ ಯಯುಃ ।
ಚಂದ್ರಾರ್ಕೌ ಲೋಚನೇ ಯಸ್ಯಾ ರೋಮಾಗ್ರೇಷು ಚ ದೇವತಾಃ ॥
ಶೃಂಗಯೋಃ ಪರ್ವತಾಃ ಸರ್ವೇ ಕರ್ಣಯೋರ್ವಾಯವಸ್ತಥಾ ।
ನಾಭೌ ಚೈವಾಮೃತಂ ದೇವಿ ಪಾತಾಲಾನಿ ಖುರಾಸ್ತಥಾ ॥
ಸ್ಕಂಧೇ ಚ ಭಗವಾನ್ ಬ್ರಹ್ಮಾ ಮಸ್ತಕಸ್ಥಃ ಸದಾಶಿವಃ ।
ಹೃದ್ದೇಶೇ ಚ ಸ್ಥಿತೋ ವಿಷ್ಣುಃ ಪುಚ್ಛಾಗ್ರೇ ಪನ್ನಗಾಸ್ತಥಾ ॥
ಶಕೃತ್ಸ್ಥಾ ವಸವಃ ಸರ್ವೇ ಸಾಧ್ಯಾ ಮೂರ್ತಿಃ ಸ್ಥಿತಾಸ್ತವ ।
ಸರ್ವೇ ಯಜ್ಞಾ ಹ್ಯಸ್ಥಿದೇಶೇ ಕಿನ್ನರಾ ಗುಹ್ಯಸಂಸ್ಥಿತಾಃ ॥
ಪಿತೄಣಾಂ ಚ ಗಣಾಃ ಸರ್ವೇ ಪುರಃಸ್ಥಾ ಭಾಂತಿ ಸರ್ವದಾ ।
ಸರ್ವೇ ಯಕ್ಷಾ ಭಾಲದೇಶೇ ಕಿನ್ನರಶ್ಚ ಕಪೋಲಯೋಃ ॥
ಸರ್ವದೇವಮಯೀ ತ್ವಂ ಹಿ ಸರ್ವಭೂತವಿವೃದ್ಧಿದಾ ।
ಸರ್ವಲೋಕಹಿತಾ ನಿತ್ಯಂ ಮಮ ದೇಹಹಿತಾ ಭವ ॥
ಪ್ರಣತಸ್ತವ ದೇವೇಶಿ ಪೂಜಯೇ ತ್ವಾಂ ಸದಾऽನಘೇ ।
ಸ್ತೌಮಿ ವಿಶ್ವಾರ್ತಿಹಂತ್ರೀಂ ತ್ವಾಂ ಪ್ರಸನ್ನಾ ವರದಾ ಭವ ॥

-ಸ್ಕಂದಪುರಾಣ - ನಾಗರಖಂಡ (೨೫೯/೩೦-೪೩)

https://www.facebook.com/bhagavanknl/

೧೭. ಸುಭದ್ರೆಯ ಕಥೆ

ಇಂದ್ರಸಭೆಯಲ್ಲಿ ಒಮ್ಮೆ ರಂಭೆಯ ನರ್ತನ ನಡೆದಿತ್ತು. ಮೃದಂಗವಾದ್ಯವು ರಣರಣಿಸುತ್ತಿತ್ತು. ಇದ್ದಕ್ಕಿದ್ದಂತೆ ಮೃದಂಗದ ಚರ್ಮ ಭಗ್ನಗೊಂಡಿತು. ಆಚ್ಚರಿಪಟ್ಟ ಇಂದ್ರ ಧರ್ಮರಾಜನನ್ನು ಕುರಿತು ಅದನ್ನು ಸರಿಪಡಿಸುವ ವಿಧಾನವನ್ನು ಕೇಳಿದ. ಧರ್ಮರಾಜ ನುಡಿದ: ''ಗೋಪದ್ಮವ್ರತವನ್ನು ಮಾಡದಿದ್ದವರ ಚರ್ಮವನ್ನು ತಂದು ಬಿಗಿದಲ್ಲಿ ಇದು ಮುಂಚಿನಂತಾಗುವುದು''. ಇಂದ್ರ ಪುನಃ ಕೇಳಿದ: ''ಕರ್ಮಭೂಮಿಯಲ್ಲಿ ಜನಿಸಿದವರಲ್ಲಿ ಈ ವ್ರತವನ್ನು ಈಗ ಮಾಡದೇ ಇರುವವರು ಯಾರು?''. ಯಮಧರ್ಮ ತಿಳಿಸಿದ: ''ಈ ಭೂಲೋಕದಲ್ಲಿ ಕೃಷ್ಣನ ತಂಗಿಯಾದ ಸುಭದ್ರೆ ಎಂಬವಳು ಈ ಒಂದು ವ್ರತವನ್ನು ಮಾಡದೇ ಬಿಟ್ಟಿರುವಳು. ಅವಳು ಬೇರೆಲ್ಲ ವ್ರತವನ್ನು ಮಾಡಿದ್ದರೂ, ಈ ಗೋಪದ್ಮವ್ರತವನ್ನು ಮಾತ್ರ ಮಾಡಿಲ್ಲ''. ಇದನ್ನು ಕೇಳುತ್ತಲೇ ಯಮನ ದೂತರು ಭೂಮಿಯತ್ತ ತೆರಳಿದರು. ದೇವಸಭೆಯಲ್ಲಿ ಈ ವಿಚಾರವನ್ನು ಕೇಳಿದ ನಾರದರು ಕೂಡಲೇ ದ್ವಾರಕೆಗೆ ತೆರಳಿ ಕೃಷ್ಣನನ್ನು ಸ್ತುತಿಸಿ ಪೂಜಿಸಿದರು. ಕೃಷ್ಣ ತಿಳಿಯದವನಂತೆ ಅವರನ್ನು ಕೇಳಿದ: ''ಬೇರೆ ಲೋಕಗಳಲ್ಲಿ ನಡೆದಿರುವ ವಿಶೇಷಸಂಗತಿ ಇದ್ದರೆ ತಿಳಿಸಿರಿ''. ನಾರದರು ಇಂದ್ರಸಭೆಯಲ್ಲಿ ನಡೆದದ್ದನ್ನು ತಿಳಿಸಿದರು. ನಾರದರ ಮಾತನ್ನು ಕೇಳಿದ ಕೃಷ್ಣ ಕೂಡಲೇ ಸುಭದ್ರೆಯ ಬಳಿಗೆ ತೆರಳಿ ''ನೀನೊಂದು ವ್ರತವನ್ನು ಮಾಡದೆ ಬಿಟ್ಟಿರುವೆಯಂತಲ್ಲ?''. ಸುಭದ್ರೆ ತಿಳಿಸಿದಳು: ''ಅಣ್ಣ!

ನಾನು ಸಕಲವ್ರತಗಳನ್ನೂ ಆಚರಿಸಿರುವೆ. ಇಲ್ಲದಿದ್ದಲ್ಲಿ ನಾನು ನಿನಗೆ ತಂಗಿಯಾಗುತ್ತಿದ್ದೆನೆ? ಆರ್ಜುನನಿಗೆ ಪತ್ನಿಯಾಗುತ್ತಿದ್ದೆನೆ? ಅಭಿಮನ್ಯುವಿನಂತಹ ಮಗನ ತಾಯಿಯಾಗುತ್ತಿದ್ದೆನೆ?''. ಕೃಷ್ಣ ತಿಳಿಸಿದ: ''ಸುಭದ್ರೆ! ಆದರೂ ನೀನು ಗೋಪದ್ಮ ಎಂಬ ವ್ರತವನ್ನು ಮಾಡಿದಂತೆ ಕಾಣುವುದಿಲ್ಲ. ಕೂಡಲೇ ಅದನ್ನು ಮಾಡಿಬಿಡು''. ಸುಭದ್ರೆಯು ತತ್ಕ್ಷಣವೇ ಕೃಷ್ಣನನ್ನೇ ಆಚಾರ್ಯನನ್ನಾಗಿ ಮಾಡಿಕೊಂಡು ಅವನು ತಿಳಿಸಿದ ವಿಧಿವಿಧಾನಗಳಿಗೆ ಅನುಗುಣವಾಗಿ ಗೋಪದ್ಮವ್ರತವನ್ನು ಆಚರಿಸಿದಳು. ಆ ವೇಳೆಗೆ ಅಲ್ಲಿಗೆ ಆಗಮಿಸಿದ ಯಮಭಟರು ಅಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟಿದ್ದ ಗೋಪದ್ಮಗಳನ್ನು ಕಂಡರು. ಅದನ್ನು ಕಾಣುತ್ತಲೇ ಅವರು ಹಿಂತಿರುಗಿ ಹೊರಟರು. ಹೀಗೆ ಗೋಪದ್ಮವ್ರತದಿಂದಾಗಿ ಸುಭದ್ರೆಗೆ ಒದಗಬಹುದಾಗಿದ್ದ ಆಪತ್ತು ತಪ್ಪಿತು. ಶ್ರೀಕೃಷ್ಣ ಅವಳನ್ನು ಹೀಗೆ ಉದ್ಧರಿಸಿದ. ಆದ್ದರಿಂದ ಗೋಪದ್ಮವ್ರತವು ಮಹಾ ಅನರ್ಥವನ್ನು ತಪ್ಪಿಸುವ ವಿಶಿಷ್ಟವಾದ ವ್ರತ ಎಂದು ಲೋಕಕ್ಕೆ ತಿಳಿಯಿತು (ಈ ಕಥೆಯಲ್ಲಿ ಸುಭದ್ರೆಗೆ ನರಕವಾಗುತ್ತಿತ್ತು ಎಂಬುದು ತಾತ್ಪರ್ಯವಲ್ಲ. ಆ ಒಂದು ವ್ರತವನ್ನು ಮಾಡುವ ಮೂಲಕ ಅವಳು ಪೂರ್ಣಪುಣ್ಯವತಿಯಾಗಬೇಕೆಂಬುದಷ್ಟೆ ದೇವತೆಗಳ ಅಭಿಪ್ರಾಯ-ವಾಗಿದ್ದಿತು ಎಂದು ತಿಳಿಯಬೇಕು).

➢ GauVatsa DwaAdasi (Gau chintana…)

Gau-MaAtha is also known as KaAmadHenu, Nandini, Surabhi; Sushila, Bahula;

Cow is a symbol of piousness (Satvik) - By doing Gau-Aaraadhana one will develop SaAtvik qualities;

Cow (DhEnu) is considered as one of the Seven Mothers...

Gau-AaraAdhana includes...

- GauPooja,
- GauBhakti,
- GauSeva,
- GauPoshana,
- GauRakshana...

which is very dear to ParamaAtma (Lord Sri Krishna);

> **Pancha-gavya:**

Five products derived from a Cow viz.

- Gomoothra (cow urine),
- Gomaya (cow-dung),
- Goksheera (cow milk),
- Godadhi (cow-curd), and
- Goghrutha (cow ghee).

Mixture of these five ingredients is known as Panchagavya.

Since time immemorial Panchagavya is used in all the traditional Hindu rituals; considered as highly sacred and believed to provide spiritual purification. Aashaada Sukla Dwadasi is known as Panchagavya Dwaadasi. That devout Madhvas compulsorily take Panchagavya before breaking the fast.

It is also used in Hindu families for purification of self as well as sprinkled across the house after asoucha.

Lot of research is going on in Aayurvedic science on the healing properties of Panchagavya as a natural medicine for curing various diseases.

The ingredients are considered to have anti-septic, anti-bacterial and anti-fungal properties; are used widely in preparation of Aayurvedic medicines.

सर्वकामदुधे देवि सर्वतीर्थीभिषेचिनि ।

पावने सुरभि श्रेष्ठे देवि तुभ्यं नमोस्तुते ॥

Sarvakaamdudhe devi sarvatithirbhishechini l
Pavane surbhi shreshte devi tubhyam namostute ll

Vatsa means off-spring/dear, Vatsala means loving, kind, affectionate; VaAtsalya means showing love/affection; Lord Sri Krishna is Gau-Vatsala who shows VaAtsalaya towards Cows;

नमो ब्रह्मण्य देवाय गोब्राह्मण हिताय च ।

जगत् हिताय कृष्णाय गोविन्दाय नमो नमः ॥

Namo Brahmannya Devaaya Go-Braahmanna Hitaaya Ca |
Jagat Hitaaya Krssnnaaya Govindaaya Namo Namah ||

My repeated salutations to the Supreme God, ParaBrahma; the one Who is the well-wisher of Cows and Brahmins; the one Who is the benefactor of the whole world; the one Who is Lord Sri Krishna Who is the Govinda;

> GOPADMA VRATHA dedicated to GauMaatha is one of the Austerities of Chaturmasya Vratha....

This vratha is dedicated to the worship of cows during the four holy months of Chaturmasa starting from Aashaada Sukla

Ekaadasi and ending on Kartheeka Sukla Dwaadasi. Go-Padma Vratha includes....

> worshiping of Cows;

> cleaning of cattle sheds;

> decorating with Kolams (rangoli);

> drawing a picture of Cow and Calf and

> filling it up with 33 # Padmas drawn with Rangoli;

> performing 33 # circumambulations (pradakshina) around the picture, giving # 33 Arghya, Apoopa Daana etc...

"govindo govidam patih" (Sri Vishnu Sahasranama Stothram)....

Govinda means the One who is the

Lord of Cows,

protector of Cows,

the one who has lifted the hill called Goverdhanagiri with His little finger to save and protect the Cows and Cowherds, also

the one who is the protector of Earth.

Lord Sri Krishna is popularly called as Govinda Who is also known as Gopala the protector of cows.

क्षीरोदार्णवसम्भूते सुरासुरनमस्कृते
सर्वदेवमये मातर्गृहाणार्घ्य नमो नम:

सर्वमये देवि सर्वदेवैरलङ्कृते
मातर्ममाभिलाषितं सफलं कुरु नन्दिनी

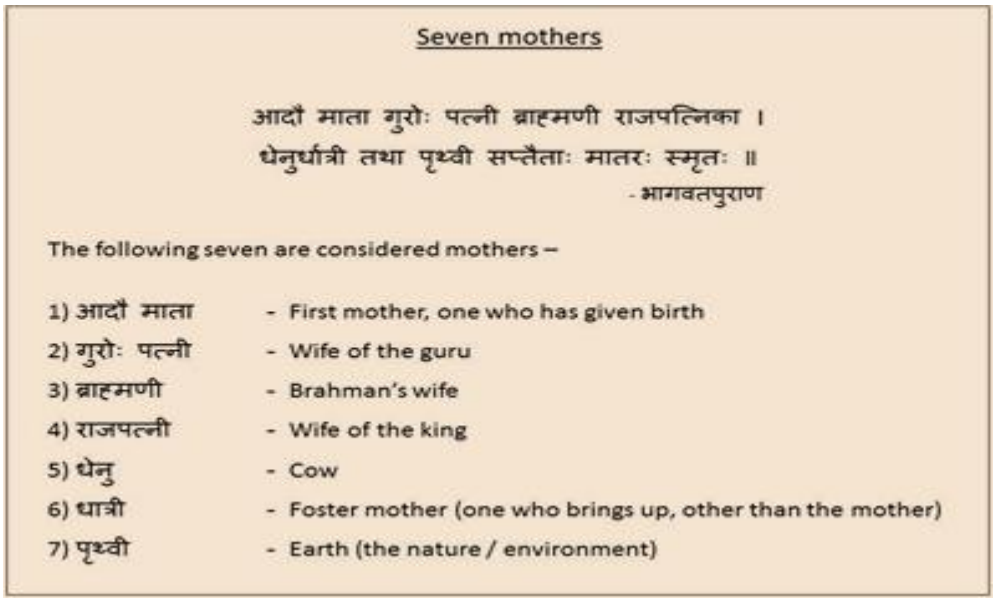
Aaswayuja Bahula Dwadasi is reckoned as GoVatsa Dwadasi dedicated to the worship of Gau-Maatha;

Worshiping Cow is a Vedic culture/ Hindu Dharma. It is strongly believed that all Deities reside in the body of a sacred Cow and is revered as a divine mother in animal form > Go-Maatha.

In Hinduism, Cow is considered as holy; a symbol of auspiciousness;

Lord Sri Krishna says in Bhagavad-Gita (10th Canto) that He is KaamadHenu among the Cows; "DheNuunaAm Asmi KaAmadhuk"

Cow (Dhenu) is considered as one of the Seven Mothers...


Seven mothers
आदौ माता गुरोः पत्नी ब्राह्मणी राजपत्निका ।
धेनुर्धात्री तथा पृथ्वी सप्तैताः मातरः स्मृतः ॥
- भागवतपुराण
The following seven are considered mothers –
1) आदौ माता - First mother, one who has given birth
2) गुरोः पत्नी - Wife of the guru
3) ब्राह्मणी - Brahman's wife
4) राजपत्नी - Wife of the king
5) धेनु - Cow
6) धात्री - Foster mother (one who brings up, other than the mother)
7) पृथ्वी - Earth (the nature / environment)

➢ **gOsAvitrI-stOtram** - ಗೋಸಾವಿತ್ರೀ ಸ್ತೋತ್ರ...

Go-Savithri Stothra is an extract from the epic Mahabharata (Bheeshma - Yudhishtira samvaada;)

➡ ಗೋಸಾವಿತ್ರೀ ಸ್ತೋತ್ರ.....

ನಾರಾಯಣಂ ನಮಸ್ಕೃತ್ಯ ದೇವೀಂ ತ್ರಿಭುವನೇಶ್ವರೀಮ್|
ಗೋಸಾವಿತ್ರೀಂ ಪ್ರವಕ್ಷ್ಯಾಮಿ ವ್ಯಾಸೇನೋಕ್ತಾಂ ಸನಾತನೀಂ ||೧||
ಯಸ್ಯ ಶ್ರವಣ ಮಾತ್ರೇಣ ಸರ್ವಪಾಪೈಃ ಪ್ರಮುಚ್ಯತೇ|
ಗವಾಂ ನಿಶ್ವಸಿತಂ ವೇದಾಃ ಸಷಡಂಗಪದಕ್ರಮಾಃ ||೨||
ಶಿಕ್ಷಾ ವ್ಯಾಕರಣಂ ಛಂಧೋ ನಿರುಕ್ತಂ ಜ್ಯೌತಿಷಂ ತಥಾ|

ಏತಾಸಾಮಗ್ರಶೃಂಗೇಷು ಇಂದ್ರವಿಷ್ಣೂ ಸ್ವಯಂಸ್ಥಿತೌ ||೩||
ಶಿರೋ ಬ್ರಹ್ಮಾ ಗುರುಃ ಸ್ಕಂಧೇ ಲಲಾಟೇ ವೃಷಭಧ್ವಜಃ |
ಕರ್ಣಯೋರಶ್ವಿನೌ ದೇವೌ ಚಕ್ಷುಷೋಃ ಶಶಿಭಾಸ್ಕರೌ ||೪||
ದಂತೇಷು ಮರುತೋ ದೇವಾ ಜಿಹ್ವಾಯಾಂ ಚ ಸರಸ್ವತೀ|
ಕಂಠೇ ಚ ವರುಣೋ ದೇವೋ ಹೃದಯೇ ಹವ್ಯವಾಹನಃ ||೫||
ಉದರೇ ಪೃಥಿವೀ ದೇವೀ ಸಶೈಲವನಕಾನನಾ|
ಕಕುದಿ ದ್ಯೌಃ ಸನಕ್ಷತ್ರಾ ಪೃಷ್ಠೇ ವೈವಸ್ವತೋ ಯಮಃ ||೬||
ಊರ್ವೋಸ್ತು ವಸವೋ ದೇವಾ ವಾಯುರ್ಜಂಘೇ ಸಮಾಶ್ರಿತಃ|
ಆದಿತ್ಯಸ್ತ್ವಾ ಶ್ರಿತೋ ವಾಲೇ ಸಾಧ್ಯಾಃ ಸರ್ವಾಂಗಸಂಧಿಷು ||೭||
ಅಪಾನೇ ಸರ್ವತೀರ್ಥಾನಿ ಗೋಮುತ್ರೇ ಜಾಹ್ನವೀ ಸ್ವಯಮ್|
ಧೃತಿಃ ಪುಷ್ಟಿರ್ಮಹಾಲಕ್ಷ್ಮೀರ್ಗೋಮಯೇ ಸಂಸ್ಥಿತಾಃ ಸದಾ ||೮||
ನಾಸಿಕಾಯಾಂ ಚ ಶ್ರೀದೇವೀ ಜ್ಯೇಷ್ಠಾ ವಸತಿ ಭಾಮಿನೀ|
ಚತ್ವಾರಃ ಸಾಗರಾಃ ಪೂರ್ಣಾ ಗವಾಂ ಹ್ಯೇವ ಪಯೋಧರೇ ||೯||
ಖುರಮಧ್ಯೇಷು ಗಂಧರ್ವಾಃ ಖುರಾಗ್ರೇ ಪನ್ನಗಾಃ ಶ್ರಿತಾಃ|
ಖುರಾಣಾಂ ಪಶ್ಚಿಮೇ ಭಾಗೇ ಹ್ಯಪ್ಸರಾಣಾಂ ಗಣಾಃ ಸ್ಮೃತಾಃ ||೧೦||
ಶ್ರೋಣೀತಟೇಷು ಪಿತರೋ ರೋಮಲಾಂಗೂಲಮಾಶ್ರಿತಾಃ|
ಋಷಯೋ ರೋಮಕೂಪೇಷು ಚರ್ಮಣ್ಯೇವ ಪ್ರಜಾಪತಿಃ ||೧೧||
ಹುಂಕಾರೇ ಚತುರೋ ವೇದಾ ಹುಂಶಬ್ದೇ ಚ ಪ್ರಜಾಪತಿಃ|
ಏವಂ ವೀಷ್ಣುಮಯಂ ಗಾತ್ರಂ ತಾಸಾಂ ಗೋಪ್ತಾ ಸ ಕೇಶವಃ ||೧೨||
ಗವಾಂ ದೃಷ್ಟ್ವಾ ನಮಸ್ಕೃತ್ಯ ಕೃತ್ವಾ ಚೈವ ಪ್ರದಕ್ಷಿಣಮ್|
ಪ್ರದಕ್ಷಿಣೀಕೃತಾ ತೇನ ಸಪ್ತದ್ವೀಪಾ ವಸುಂಧರಾ ||೧೩||
ಕಾಮದೋಗ್ಧ್ರೀ ಸ್ವಯಂ ಕಾಮದೋಗ್ಧಾ ಸನ್ನಿಹಿತಾ ಮಮ|
ಗೋಗ್ರಾಸಸ್ಯ ವಿಶೇಷೋ ಅಸ್ತಿ ಹಸ್ತಸಂಪೂರ್ಣ ಮಾತ್ರತಃ ||೧೪||
ಶತಬ್ರಾಹ್ಮಣ ಭುಕ್ತೇನ ಸಮಮಾಹುರ್ಯುಧಿಷ್ಠರ |
ಯ ಇದಂ ಪಠತೇ ನಿತ್ಯಂ ಶೃಣುಯಾದ್ವಾ ಸಮಾಹಿತಃ ||೧೫||
ಬ್ರಾಹ್ಮಣೋ ಲಭತೇ ವಿದ್ಯಾಂ ಕ್ಷತ್ರೀಯೋ ರಾಜ್ಯಮಶ್ನುತೇ|
ವೈಶ್ಯೋ ಧನಸಮೃದ್ಧಃ ಸ್ಯಾಚ್ಛೂದ್ರಃ ಪಾಪಾತ್ ಪ್ರಮುಚ್ಯತೇ ||೧೬||

ಗರ್ಭಿಣೀ ಜನಯೇತ್ ಪುತ್ರಂ ಕನ್ಯಾ ಭರ್ತಾರಮಾಪ್ನುಯಾತ್|
ಸಾಯಂ ಪ್ರಾತಸ್ತು ಪಠತಾಂ ಶಾಂತಿಸ್ತುಸ್ಯಯನಂ ಮಹತ್ ||೧೭||
ಅಹೋರಾತ್ರಕೃತೈಃ ಪಾಪೈಸ್ತತ್ಕ್ಷಣಾತ್ ಪರಿಮುಚ್ಯತೇ|
ಫಲಂ ತು ಗೋಸಹಸ್ರಸ್ಯೇತ್ಯುಕ್ತಂ ಹಿ ಬ್ರಹ್ಮಣಾ ಪುರಾ ||೧೮||
ಗಾವೋ ಮೇ ಹ್ಯಗ್ರತಃ ಸಂತು ಗಾವೋ ಮೇ ಸಂತು ಪೃಷ್ಠತಃ|
ಗಾವೋ ಮೇ ಹೃದಯೇ ಸಂತು ಗವಾಂ ಮಧ್ಯೇ ವಸಾಮ್ಯಹಮ್ ||೧೯||
ಸುರಭಿರ್ವೈಷ್ಣವೀ ಮಾತಾ ನಿತ್ಯಂ ವಿಷ್ಣುಪದೇ ಸ್ಥಿತಾ|
ಗೋಗ್ರಾಸಂ ತು ಮಯಾ ದತ್ತಂ ಸುರಭಿಃ ಪ್ರತಿಗೃಹ್ಯತಾಮ್ ||೨೦||
ಗಾವೋ ಮೇ ಮಾತರಃ ಸರ್ವಾಃ ಸರ್ವೇ ಮೇ ಪಿತರೋ ವೃಷಾಃ|
ಗ್ರಾಸಮುಷ್ಠಿಂ ಮಯಾ ದತ್ತಂ ಸುರಭಿಃ ಪ್ರತಿಗೃಹ್ಯತಾಮ್ ||೨೧||
ಫಲಾನಾಂ ಗೋಸಹಸ್ರಸ್ಯ ಪ್ರದದ್ಯಾದ್ಬ್ರಾಹ್ಮಣೋತ್ತಮೇ|
ಸರ್ವತೀರ್ಥಾಧಿಕಂ ಪುಣ್ಯಮಿತ್ಯುಕ್ತಂ ಬ್ರಹ್ಮಣಾ ಪುರಾ ||೨೨||

gOsAvitrI-stOtram...

nArAyaNaM namaskRutya dEvIM triBuvanESvarIm |
gOsAvitrIM pravakShyAmi vyAsEnOktAM sanAtanIm || 1 ||
yasya SravaNamAtrENa sarvapApaiH pramuchyatE |
gavAM niSvasitaM vEdAH saShaDaMgapadakramAH || 2 ||
SikShA vyAkaraNaM CaMdO niruktaM jyoutiShaM tathA |
EtAsAmagraSRuMgEShu iMdraviShNU svayaMsthitou || 3 ||
SirO brahmA guruH skaMdhE lalATE vRuShaBadhvajaH |
karNayOraSvinou dEvou chakShuShOH SaSiBAskarou || 4 ||
daMtEShu marutO dEvA jihvAyAM cha sarasvatI |
kaMThE cha varuNO dEvO hRudayE havyavAhanaH || 5 ||
udarE pRuthivI dEvI saSailavanakAnanA |
kakudi dyouH sanakShatrA pRuShThE vaivasvatO yamaH || 6 ||

UrvOstu vasavO dEvA vAyurjaMGE samASritaH |

AdityastvASritO vAlE sAdhyAH sarvAMgasaMdhiShu || 7 ||

apAnE sarvatIrthAni gOmUtrE jAhnavI svayam |

dhRutiH puShTirmahAlakShmIrgOmayE saMsthitAH sadA || 8 ||

nAsikAyAM cha SrIdEvI jyEShThA vasati BAminI |

chatvAraH sAgarAH pUrNA gavAM hyEva payOdharE || 9 ||

KuramadhyEShu gaMdharvAH KurAgrE pannagAH SritAH |

KurANAM paSchimE BAgE hyapsarANAM gaNAH smRutAH ||
10 ||

SrONItaTEShu pitarO rOmalAMgUlamASritAH |

RuShayO rOmakUpEShu carmaNyEva prajApatiH || 11 ||

huMkArE chaturO vEdA huMSabdE cha prajApatiH |

EvaM viShNumayaM gAtraM tAsAM gOptA sa kESavaH || 12 ||

gavAM dRuShTvA namaskRutya kRutvA chaiva pradakShiNam |

pradakShiNIkRutA tEna saptadvIpA vasuMdharA || 13 ||

kAmadOgdhrI svayaM kAmadOgdhA sannihitA matA |

gOgrAsasya viSEShO&sti hastasaMpUrNamAtrataH || 14 ||

SatabrAhmaNaBuktEna samamAhuryudhiShThira |

ya idaM paThatE nityaM SRuNuyAdvA samAhitaH || 15 ||

brAhmaNO laBatE vidyAM kShatriyO rAjyamaSnutE |

vaiSyO dhanasamRuddhaH syAcCUdraH pApAt pramuchyatE || 16
||

garBiNI janayEt putraM kanyA BartAramApnuyAt |

sAyaM prAtastu paThatAM SAMtisvastyayanaM mahat || 17 ||

ahOrAtrakRutaiH pApaistatkShaNAt parimuchyatE |
phalaM tu gOsahasrasyEtyuktaM hi brahmaNA purA || 18 ||
gAvO mE hyagrataH saMtu gAvO mE saMtu pRuShThataH |
gAvO mE hRudayE saMtu gavAM madhyE vasAmyaham || 19 ||
suraBirvaiShNavI mAtA nityaM viShNupadE sthitA |
gOgrAsaM tu mayA dattaM suraBiH pratigRuhyatAm || 20 ||
gAvO mE mAtaraH sarvAH sarvE mE pitarO vRuShAH |
grAsamuShTiM mayA dattaM suraBiH pratigRuhyatAm || 21 ||
phalAnAM gOsahasrasya pradadyAdbrAhmaNOttamE |
sarvatIrthAdhikaM puNyamityuktaM brahmaNA purA || 22 ||
|| iti SrImanmahABAratE BIShmayudhiShThirasaMvAdE
gOsAvitrIstOtram ||

➡ **గోసావిత్రీ స్తోత్రమ్...**

నారాయణం నమస్కృత్య దేవీం త్రిభువనేశ్వరీమ్|
గోసావిత్రీం ప్రవక్ష్యామి వ్యాసేనోక్తాం సనాతనీం ||౧||
యస్య శ్రవణ మాత్రేణ సర్వపాపైః ప్రముచ్యతే|
గవాం నిశ్వసితం వేదాః సషడంగపదక్రమాః ||౨||
శిక్షా వ్యాకరణం ఛంధో నిరుక్తం జ్యోతిషం తథా|
ఏతాసామగ్రశృంగేషు ఇంద్రవిష్ణూ స్వయంస్థితౌ ||౩||
శిరో బ్రహ్మా గురుః స్కంధే లలాటే వృషభధ్వజః |
కర్ణయోరశ్వినౌ దేవౌ చక్షుషోః శశిభాస్కరౌ ||౪||
దంతేషు మరుతో దేవా జిహ్వాయాం చ సరస్వతీ|
కంఠే చ వరుణో దేవో హృదయే హవ్యవాహనః ||౫||
ఉదరే పృథివీ దేవీ సశైలవనకాననా|

ककుది ద్యౌ: సనక్షత్రా పృష్ఠే వైవస్వతో యమ: ||౬||
ఊర్వోస్తు వసవో దేవా వాయుర్జంఘే సమాశ్రిత:|
ఆదిత్యస్త్వాశ్రితో వాలే సాధ్యా: సర్వాంగసంధిషు ||౭||
అపానే సర్వతీర్థాని గోముత్రే జాహ్నవీ స్వయమ్|
ధృతి: పుష్టిర్మహాలక్ష్మీర్గోమయే సంస్థితా: సదా ||౮||
నాసికాయాం చ శ్రీదేవీ జ్యేష్ఠా వసతి భామినీ|
చత్వార: సాగరా: పూర్ణా గవాం హ్యేవ పయోధరే ||౯||
ఖురమధ్యేషు గంధర్వా: ఖురాగ్రే పన్నగా: శ్రితా:|
ఖురాణాం పశ్చిమే భాగే హ్యప్సరాణాం గణా: స్మృతా: ||౧౦||
శ్రోణీతటేషు పితరో రోమలాంగూలమాశ్రితా:|
ఋషయో రోమకూపేషు చర్మణ్యేవ ప్రజాపతి: ||౧౧||
హుంకారే చతురో వేదా హుంశబ్దే చ ప్రజాపతి:|
ఏవం విష్ణుమయం గాత్రం తాసాం గోప్తా స కేశవ: ||౧౨||
గవాం దృష్ట్వా నమస్కృత్య కృత్వా చైవ ప్రదక్షిణమ్|
ప్రదక్షిణీకృతా తేన సప్తద్వీపా వసుంధరా ||౧౩||
కామదోగ్ధ్రీ స్వయం కామదోగ్ధా సన్నిహితా మమ|
గోగ్రాసస్య విశేషో అస్తి హస్తసంపూర్ణ మాత్రత: ||౧౪||
శతబ్రాహ్మణ భుక్తేన సమమాహుర్యుధిష్ఠర |
య ఇదం పఠతే నిత్యం శృణుయాద్వా సమాహిత: ||౧౫||
బ్రాహ్మణో లభతే విద్యాం క్షత్రీయో రాజ్యమశ్నుతే|
వైశ్యో ధనసమృద్ధ: స్యాచ్ఛూద్ర: పాపాత్ ప్రముచ్యతే ||౧౬||
గర్భిణీ జనయేత్ పుత్రం కన్యా భర్తారమాప్నుయాత్|
సాయం ప్రాతస్తు పఠతాం శాంతిస్వస్త్యయనం మహత్ ||౧౭||
అహోరాత్రకృతైః పాపైస్తత్క్షణాత్ పరిముచ్యతే|
ఫలం తు గోసహస్రస్యేత్యుక్తం హి బ్రహ్మణా పురా ||౧౮||

గావో మే హ్యగ్రతః సంతు గావో మే సంతు పృష్ఠతః|

గావో మే హృదయే సంతు గవాం మధ్యే వసామ్యహమ్ ||౧౯||

సురభిర్వైష్ణవీ మాతా నిత్యం విష్ణుపదే స్థితా|

గోగ్రాసం తు మయా దత్తం సురభిః ప్రతిగృహ్యతామ్ ||౨౦||

గావో మే మాతరః సర్వాః సర్వే మే పితరో వృషాః|

గ్రాసముష్ఠిం మయా దత్తం సురభిః ప్రతిగృహ్యతామ్ ||౨౧||

ఫలానాం గోసహస్రస్య ప్రదద్యాద్బ్రాహ్మణోత్తమే|

సర్వతీర్థాధికం పుణ్యమిత్యుక్తం బ్రహ్మణా పురా ||౨౨||

శ్రీ కృష్ణార్పణమస్తు

ThulAseEthwaAm NamaMyaHam 🙏🙏🙏

(Glory-Significance-Merits of divine THULASI.....)

Praseeda ThulasiDevi Praseeda HariVallabhe
Ksheerodha Madanodbhuthe ThulaseEthwaAm Namamyaham!!

ప్రసీద తులసీదేవీ ప్రసీద హరివల్లభే

క్షీరోదమథనోద్భూతే తులసీత్వాం నమామ్యహం |

As per Padma Purana, Thulasi has emerged from aAnandaAsru (AanandaBhaashpa - Joyous tears) of Lord Vishnu that fell on the Amrutha during KsheeraSagara Mathana.

Thulasi is Lakshmi Swaroopa and is beloved to Lord Vishnu;

Where Thulasi is there Lord Vishnu resides and such place is considered as a Theertha (sacred place).

Lord Vishnu always resides where there is Thulasi, Lotus and Saligrama;

Thulasi is compulsory and a must in the worship of Lord Vishnu who gets very much pleased when He is worshipped with Thulasi.

"ollanO hari koLLanO ella sAdhanaviddu tuLasi illada pUje"

Worship of Lord Vishnu will be incomplete without Thulasi;

Thulasi was reborn as Jambavathi Devi and married Lord Sri Krishna;

Thulasi has visesha sannidhana of Sri Lakshmi Devi;

Yanmoole Sarva Teerthani Yanmadhye Sarva Devata
Yadagre Sarva Vedascha Tulasee Tvaam Namamyaham;

All sacred Theerthas reside in the roots,

all Deities reside in the middle,

all Vedas occupy the top portion the tip of the Thulasi plant; and I am offering my obeisance and salutations to such sacred Thulasi.

Lords Brahma resides in the apex of Thulasi, Vishnu in the middle and Shiva in its roots and Ashta Dikkpalakas in its branches.

Goddess Lakshmi, Gayathri, Saraswathi, and Sachi Devi always reside in Thulasi's flowering springs.

vAriyoLagippattanAlaku
mUreraDusAvirada mElmu
nnUra hadinELenipa rUpavu shrI tulasi daLadi.....
(Sri HarikathaAmruthaSaara - Vibhooti Sandhi - sloka # 8)

Glory and significance of Thulasi is such that, Sri Jagannatha Dasaru in Harikathaamruthasaara describes that Bhagavantha (Lord Vishnu) resides in Thulasi Petals (Thulasi Dala) in 5317 forms;

> **Significance of Thulasi - Purandara Vaani** (Ugabhoga)

ದಳವಿದ್ದರೆ ಅತ್ಯಂತ ಉತ್ತಮ ಪಕ್ಷ. ಇಲ್ಲದಿದ್ದರೆ ತುಳಸೀ ಕಾಷ್ಠದಿಂದ ಪೂಜಿಸಲೂ ಬಹುದು.

ಪತ್ರ ಅಥವಾ ಮೃತ್ತಿಕೆಯಿಂದಲೂ ಪೂಜೆ ಮಾಡಬಹುದು.

ನಿರ್ಮಾಲ್ಯವಾದರೂ ದೋಷವಿಲ್ಲ. ಮೂರಾವರ್ತಿ ತೊಳೆದು ಶ್ರೀ ಹರಿಗೆ ಸಮರ್ಪಿಸಬಹುದು.

ತುಳಸಿ ಒಣಗಿದ್ದರೂ ಲೇಶ ದೋಷಗಳಿಲ್ಲ.

ತುಳಸೀ ರಹಿತವಾದ ಪೂಜೆ ಕೊಡಲೇ ಕೂಡದು.

ಏನಿಲ್ಲದಿದ್ದರೂ " ತುಳಸೀ - ತುಳಸೀ " ಎಂದು ಸ್ಮರಣೆಯಾದರೂ ಮಾಡಿ ಜಲಜಾಕ್ಷನನ್ನು ಪೂಜಿಸಬೇಕು.

Sri Thulasi was eulogized by Sri Rudra Devaru with 18 divine names and preached the same to Sri Subramanya Devaru (Skanda) in the form of a Stotra called Sri Thulasi Kavacha (Annexure) along with its merits.

➡️ **EIGHT DIVINE NAMES OF THULASI**....

> Viswavandya;
> Brunda;
> Pushparasa;
> Krishna Jeevani;
> Nandini;
> Viswapavani,
> Viswapoojitha; and
> Brundavani;

➡️ **Plucking of Thulasi-Dala** (Do's & Don'ts)

Thulasi AmruthaJanmani Sadatwaam Kesavapriye

Kesavaartham lunaami thwam Varada bhava shobane...

At the time of plucking Thulasi Dala above sloka should be recited;

Oh" Thulasi,

one who was born out of the sacred Nectar (Amrutha) in the ocean of milk, the one who is dear to Lord Vishnu,

I am plucking your leaves for the sake of worshiping Lord Sri ManNarayana and I am offering my salutations to you.

Plucking of Thulasi is prohibited on the days of;

> Dwaadasi,
> Pournami,
> Amavasya,
> Tuesday,
> Friday,
> during afternoon, evening, night,
> during Mrutaasoucha; Jataasoucha and
> on the days of Surya Sankramana;
> Eclipse days;

Thulasi has so much of purity and sanctity that plucked Thulasi dalas can be used for pooja even if they become dry. But, ensure that the leaves have not become rotten.

While plucking Thulasi leaves it should be ensured that it is plucked in pairs as a combination of four leaves called Thulasi Dala. Single leaves should not be plucked.

Thulasi Dalas should be plucked after taking bath and with the right hand. They should not be plucked with nails.

➡️ **TYPES OF THULASI**.....

There are several varieties of Thulasi viz...

Krishna Thulasi, Rama Thulasi, Lakshmi Thulasi, Vana Thulasi, Karpoora Thulasi, Rudrajada Thulasi, etc…

Krishna Thulasi is sacred for pooja and worshiping while Rama Thulasi that is green in colour is sacred and suitable for offering to Lord Vishnu.

➡️ **MERITS OF THULASI**.....

Thulasi means the one that has no equals, the one which has no comparison, matchless, and the one whose merits are invaluable.

Growing, touching, watering, transplanting and fostering of Thulasi plant is highly auspicious and meritorious.

Worshiping Thulasi is equivalent to taking bath in sacred river Ganges and one will get Ganga Snana Phala.

Taking bath in Ganges River, having darshan of Narmada River and worshiping Thulasi are equal in merits.

One who lites a Deepa near Thulasi regularly during Sandhya kala will have Vaikunta Prapthi.

Lighting Deepa with dried stems of Thulasi dipped in oil/ghee is highly meritorious.

Performing sacred rites to forefathers in the vicinity of Thulasi plant is considered to be incredibly sacred and meritorious.

One who dies in the vicinity of Thulasi will not go to Naraka Loka. It is said that even Yama Doothas will not dare to enter the house where Thulasi is present and worshiped.

Thulasi Theertha is given to the dying person in the last stages and Thulasi branches are used in the funeral pyre;

Entire Thulasi plant, leaves, flowers, stems, roots, seeds and even the Mrittika (clay of Thulasi roots) are all full of religious, spiritual and medicinal significance.

Adding Thulasi to any Daana will enhance the merits of such daana;

In olden days presence of Thulasi in a house was considered as a symbol of religious and spiritual bent of that family.

Presence of Thulasi will ward off the evil spirits from entering the house.

As per Brahma Vaivartha Purana it is said that as soon as one gets up from the bed one should have darshan of Thulasi which is equivalent to having darshan of all the sacred Theerthas in three worlds and also equivalent to having darshan of Lord Sri Lakshmi Narayana.

One will get absolved from sins with the darshan and pradakshina/namaskaara of Thulasi.

We find people worshiping Thulasi with the following sloka as soon as they get up from the bed.

NamasThulasi Kalyani Namoh VishnuPriye Subhe
Namo MokshaPradhe Devi Namah Sampathpradayine;

Uttaana Dwaadasi is celebrated as Thulasi festival known as Thulasi Damodara Vivaha, symbolically worshiping Thulasi along with Salagrama Shila (Lord Vishnu) and by erecting a branch of Amla tree (AmalakkiI).

Thulasi, the perennial symbol of Hindu philosophy, tradition, culture and heritage is a Nature's gift to the mankind that is associated with man's day to day life. It is BhooLoka Kalpa-Vruksha;

Blessed are those who worship Lord Vishnu with Thulasi; for those who have fallen in the midst of this materialistic world Thulasi seva is durlabha.

THULASI KAVACHAM

(Sri Brahmanda PuranaAntargata)

ತುಲಸೀಕವಚಮ್

ಅಸ್ಯ ಶ್ರೀತುಲಸೀಕವಚಸ್ತೋತ್ರಮಂತ್ರಸ್ಯ ಶ್ರೀಮಹಾದೇವ ಋಷಿಃ । ಅನುಷ್ಟುಪ್ಛಂದಃ ।
ಶ್ರೀತುಲಸೀ ದೇವತಾ । ಮನಈಪ್ಸಿತಕಾಮನಾಸಿದ್ಧ್ಯರ್ಥಂ ಜಪೇ ವಿನಿಯೋಗಃ ।

ತುಲಸಿ ಶ್ರೀಮಹಾದೇವಿ ನಮಃ ಪಂಕಜಧಾರಿಣಿ ।
ಶಿರೋ ಮೇ ತುಲಸೀ ಪಾತು ಫಾಲಂ ಪಾತು ಯಶಸ್ವಿನೀ ॥1॥

ದೃಶೌ ಮೇ ಪದ್ಮನಯನಾ ಶ್ರೀಸಖೀ ಶ್ರವಣೇ ಮಮ ।
ಘ್ರಾಣಂ ಪಾತು ಸುಗಂಧಾ ಮೇ ಮುಖಂ ಚ ಸುಮುಖೀ ಮಮ ॥2॥

ಜಿಹ್ವಾಂ ಮೇ ಪಾತು ಶುಭದಾ ಕಂಠಂ ವಿದ್ಯಾಮಯೀ ಮಮ ।
ಸ್ಕಂಧೌ ಕಹ್ಲಾರಿಣೀ ಪಾತು ಹೃದಯಂ ವಿಷ್ಣುವಲ್ಲಭಾ ॥3॥

ಪುಣ್ಯದಾ ಮೇ ಪಾತು ಮಧ್ಯಂ ನಾಭಿಂ ಸೌಭಾಗ್ಯದಾಯಿನೀಈ ।
ಕಟಿಂ ಕುಂಡಲಿನಿಂ ಪಾತು ಊರೂ ನಾರದವಂದಿತಾ ॥4॥

ಜನನೀ ಜಾನುನೀ ಪಾತು ಜಂಘೇ ಸಕಲವಂದಿತಾ ।
ನಾರಾಯಣಪ್ರಿಯಾ ಪಾದೌ ಸರ್ವಾಂಗಂ ಸರ್ವರಕ್ಷಿಣೀ ॥5॥

ಸಂಕಟೇ ವಿಷಮೇ ದುರ್ಗೇ ಭಯೇ ವಾದೇ ಮಹಾಹವೇ ।
ನಿತ್ಯಂ ಹಿ ಸಂಧಯೋಃ ಪಾತು ತುಲಸೀ ಸರ್ವತಃ ಸದಾ ॥6॥

ಇತೀದಂ ಪರಮಂ ಗುಹ್ಯಂ ತುಲಸ್ಯಾಃ ಕವಚಾಮೃತಮ್ ।
ಮರ್ತ್ಯಾನಾಮಮೃತಾರ್ಥಾಯ ಭೀತಾನಾಮಭಯಾಯ ಚ ॥7॥

ಮೋಕ್ಷಾಯ ಚ ಮುಮುಕ್ಷೂಣಾಂ ಧ್ಯಾಯಿನಾಂ ಧ್ಯಾನಯೋಗಕೃತ್ ।
ವಶಾಯ ವಶ್ಯಕಾಮಾನಾಂ ವಿದ್ಯಾಯೈ ವೇದವಾದಿನಾಮ್ ॥8॥

ದ್ರವಿಣಾಯ ದರಿದ್ರಾಣಾಂ ಪಾಪಿನಾಂ ಪಾಪಶಾಂತಯೇ ॥9॥

ಅನ್ನಾಯ ಕ್ಷುಧಿತಾನಾಂ ಚ ಸ್ವರ್ಗಾಯ ಸ್ವರ್ಗಮಿಚ್ಛಿತಾಮ್ ॥10॥

ರಾಜ್ಯಾಯ ಭ್ರಷ್ಟರಾಜ್ಯಾನಾಮಶಾಂತಾನಾಂ ಚ ಶಾಂತಯೇ ।
ಭಕ್ತ್ಯರ್ಥಂ ವಿಷ್ಣುಭಕ್ತಾನಾಂ ವಿಷ್ಣೌ ಸರ್ವಾಂತರಾತ್ಮನಿ ॥11॥

ಜಾಪ್ಯಂ ತ್ರಿವರ್ಗಸಿದ್ಧ್ಯರ್ಥಂ ಗೃಹಸ್ಥೇನ ವಿಶೇಷತಃ ।
ಉದ್ಯಂತಂ ಚಂಡಕಿರಣಮುಪಸ್ಥಾಯ ಕೃತಾಂಜಲಿಃ ॥12॥

ತುಲಸೀಕಾನನೇ ತಿಷ್ಠನ್ನಾಸೀನೋ ವಾ ಜಪೇದಿದಮ್ ।
ಸರ್ವಾನ್ಕಾಮಾನವಾಪ್ನೋತಿ ತಥೈವ ಮಮ ಸನ್ನಿಧಿಮ್ ॥13॥

ಮಮ ಪ್ರಿಯಕರಂ ನಿತ್ಯಂ ಹರಿಭಕ್ತಿವಿವರ್ಧನಮ್ ।
ಯಾ ಸ್ಯಾನ್ಮೃತಪ್ರಜಾ ನಾರೀ ತಸ್ಯಾ ಅಂಗಂ ಪ್ರಮಾರ್ಜಯೇತ್ ।14॥

ಸಾ ಪುತ್ರಂ ಲಭತೇ ದೀರ್ಘಜೀವಿನಂ ಚಾಪ್ಯರೋಗಿಣಮ್ ।
ವಂಧ್ಯಾಯಾ ಮಾರ್ಜಯೇದಂಗಂ ಕುಶೈರ್ಮಂತ್ರೇಣ ಸಾಧಕಃ ॥15॥

ಸಾऽಪಿ ಸಂವತ್ಸರಾದೇವ ಗರ್ಭಂ ಧತ್ತೇ ಮನೋಹರಮ್ ।
ಅಶ್ವತ್ಥೇ ರಾಜವಶ್ಯಾರ್ಥೀ ಜಪೇದಗ್ನೇಃ ಸುರೂಪಭಾಕ್ ॥16॥

ಪಲಾಶಮೂಲೇ ವಿದ್ಯಾರ್ಥೀ ತೇಜೋರ್ಥ್ಯಭಿಮುಖೋ ರವೇಃ ।
ಕನ್ಯಾರ್ಥೀ ಚಂಡಿಕಾಗೇಹೇ ಶತ್ರುಹತ್ಯೈ ಗೃಹೇ ಮಮ ॥17॥

ಶ್ರೀಕಾಮೋ ವಿಷ್ಣುಗೇಹೇ ಚ ಉದ್ಯಾನೇ ಸ್ತ್ರೀ ವಶಾ ಭವೇತ್ ।
ಕಿಮತ್ರ ಬಹುನೋಕ್ತೇನ ಶೃಣು ಸೈನ್ಯೇಶ ತತ್ತ್ವತಃ ॥18॥

ಯಂ ಯಂ ಕಾಮಮಭಿಧ್ಯಾಯೇತ್ತಂ ತಂ ಪ್ರಾಪ್ನೋತ್ಯಸಂಶಯಮ್ ।
ಮಮ ಗೇಹಗತಸ್ತ್ವಂ ತು ತಾರಕಸ್ಯ ವಧೇಚ್ಛಯಾ ॥19॥

ಜಪನ್ ಸ್ತೋತ್ರಂ ಚ ಕವಚಂ ತುಲಸೀಗತಮಾನಸಃ ।
ಮಂಡಲಾತ್ತಾರಕಂ ಹಂತಾ ಭವಿಷ್ಯಸಿ ನ ಸಂಶಯಃ ॥20॥

ಇತಿ ಶ್ರೀಬ್ರಹ್ಮಾಂಡಪುರಾಣೇ ತುಲಸೀಮಾಹಾತ್ಮ್ಯೇ ತುಲಸೀಕವಚಂ ನಾಮ ಸ್ತೋತ್ರಮ್ ॥

➢ तुलसीकवचम्

अस्य श्रीतुलसीकवचस्तोत्रमन्त्रस्य श्रीमहादेव ऋषिः । अनुष्टुप्छन्दः ।
श्रीतुलसी देवता । मनईप्सितकामनासिद्ध्यर्थं जपे विनियोगः ।

तुलसि श्रीमहादेवि नमः पंकजधारिणि ।
शिरो मे तुलसी पातु फालं पातु यशस्विनी ॥१॥

दृशौ मे पद्मनयना श्रीसखी श्रवणे मम ।
घ्राणं पातु सुगंधा मे मुखं च सुमुखी मम ॥२॥

जिह्वां मे पातु शुभदा कण्ठं विद्यामयी मम ।
स्कन्धौ कह्लारिणी पातु हृदयं विष्णुवल्लभा ॥३॥

पुण्यदा मे पातु मध्यं नाभिं सौभाग्यदायिनीई ।
कटिं कुंडलिनिं पातु ऊरू नारदवंदिता ॥४॥

जननी जानुनी पातु जंघे सकलवंदिता ।
नारायणप्रिया पादौ सर्वांगं सर्वरक्षिणी ॥५॥

संकटे विषमे दुर्गे भये वादे महाहवे ।
नित्यं हि संधयोः पातु तुलसी सर्वतः सदा ॥६॥

इतीदं परमं गुह्यं तुलस्याः कवचामृतम् ।
मर्त्यानाममृतार्थाय भीतानामभयाय च ॥७॥

मोक्षाय च मुमुक्षूणां ध्यायिनां ध्यानयोगकृत् ।
वशाय वश्यकामानां विद्यायै वेदवादिनाम् ॥८॥

द्रविणाय दरिद्राणां पापिनां पापशान्तये ॥९॥

अन्नाय क्षुधितानां च स्वर्गाय स्वर्गमिच्छताम् ॥१०॥

राज्याय भ्रष्टराज्यानामशांतानां च शांतये ।
भक्त्यर्थं विष्णुभक्तानां विष्णौ सर्वांतरात्मनि ॥११॥

जाप्यं त्रिवर्गसिद्ध्यर्थं गृहस्थेन विशेषतः ।
उद्यंतं चंडकिरणमुपस्थाय कृतांजलिः ॥१२॥

तुलसीकानने तिष्ठन्नासीनो वा जपेदिदम् ।
सर्वान्कामानवाप्नोति तथैव मम सन्निधिम् ॥१३॥

मम प्रियकरं नित्यं हरिभक्तिविवर्धनम् ।
या स्यान्मृतप्रजा नारी तस्या अंगं प्रमार्जयेत् ।१४॥

सा पुत्रं लभते दीर्घजीविनं चाप्यरोगिणम् ।
वंध्याया मार्जयेदंगं कुशैर्मंत्रेण साधकः ॥१५॥

साऽपि संवत्सरादेव गर्भं धत्ते मनोहरम् ।
अश्वत्थे राजवश्यार्थी जपेदग्नेः सुरूपभाक् ॥१६॥

पलाशमूले विद्यार्थी तेजोर्थ्यभिमुखो रवेः ।
कन्यार्थी चंडिकागेहे शत्रुहत्यै गृहे मम ॥१७॥

श्रीकामो विष्णुगेहे च उद्याने स्त्री वशा भवेत् ।
किमत्र बहुनोक्तेन शृणु सैन्येश तत्त्वतः ॥१८॥

यं यं काममभिध्यायेत्तं तं प्राप्नोत्यसंशयम् ।
मम गेहगतस्त्वं तु तारकस्य वधेच्छया ॥१९॥

जपन् स्तोत्रं च कवचं तुलसीगतमानसः ।
मंडलात्तारकं हंता भविष्यसि न संशयः ॥२०॥

इति श्रीब्रह्मांडपुराणे तुलसीमाहात्म्ये तुलसीकवचं नाम स्तोत्रम् ॥

➢ తులసీకవచమ్

అస్య శ్రీతులసీకవచస్తోత్రమన్త్రస్య శ్రీమహాదేవ ఋషిః । అనుష్టుప్ఛన్దః । శ్రీతులసీ దేవతా ।

మనఈప్సితకామనాసిద్ధ్యర్థం జపే వినియోగః ।

తులసి శ్రీమహాదేవి నమః పంకజధారిణి ।

శిరో మే తులసీ పాతు ఫాలం పాతు యశస్వినీ ॥౧॥

దృశౌ మే పద్మనయనా శ్రీసఖీ శ్రవణే మమ ।

ఘ్రాణం పాతు సుగంధా మే ముఖం చ సుముఖీ మమ ॥౨॥

జిహ్వాం మే పాతు శుభదా కణ్ఠం విద్యామయీ మమ ।

స్కన్ధౌ కఫ్లోరిణీ పాతు హృదయం విష్ణువల్లభా ॥౩॥

పుణ్యదా మే పాతు మధ్యం నాభిం సౌభాగ్యదాయినీఈ ।

కటిం కుండలినిం పాతు ఊరూ నారదవందితా ॥౪॥

జననీ జానునీ పాతు జంఘే సకలవందితా ।

నారాయణప్రియా పాదౌ సర్వాంగం సర్వరక్షిణీ ॥౫॥

సంకటే విషమే దుర్గే భయే వాదే మహాహవే ।

నిత్యం హి సంధయోః పాతు తులసీ సర్వతః సదా ॥౬॥

ఇతీదం పరమం గుహ్యం తులస్యాః కవచామృతమ్ ।

మర్త్యానామమృతార్థాయ భీతానామభయాయ చ ॥౭॥

మోక్షాయ చ ముముక్షూణాం ధ్యాయినాం ధ్యానయోగకృత్ ।

వశాయ వశ్యకామానాం విద్యాయై వేదవాదినామ్ ॥౮॥

ద్రవిణాయ దరిద్రాణాం పాపినాం పాపశాన్తయే ॥౯॥

అన్నాయ క్షుధితానాం చ స్వర్గాయ స్వర్గమిచ్ఛతామ్ ॥౧౦॥

రాజ్యాయ భ్రష్టరాజ్యానామశాంతానాం చ శాంతయే ।

భక్త్యర్థం విష్ణుభక్తానాం విష్ణో సర్వాంతరాత్మని ॥౧౧॥

జాప్యం త్రివర్గసిద్ధ్యర్థం గృహస్థేన విశేషతః ।

ఉద్యంతం చండకిరణముపస్థాయ కృతాంజలిః ॥౧౨॥

తులసీకాననే తిష్ఠన్నాసీనో వా జపేదిదమ్ ।

సర్వాన్కామానవాప్నోతి తథైవ మమ సన్నిధిమ్ ॥౧౩॥

మమ ప్రియకరం నిత్యం హరిభక్తివివర్ధనమ్ ।

యా స్యాన్మృతప్రజా నారీ తస్యా అంగం ప్రమార్జయేత్ ।౧౪॥

సా పుత్రం లభతే దీర్ఘజీవినం చాప్యరోగిణమ్ ।

వంధ్యాయా మార్జయేదంగం కుశైర్మంత్రేణ సాధకః ॥౧౫॥

సాఽపి సంవత్సరాదేవ గర్భం ధత్తే మనోహరమ్ ।

అశ్వత్థే రాజవశ్యార్థీ జపేదగ్నేః సురూపభాక్ ॥౧౬॥

పలాశమూలే విద్యార్థీ తేజోర్థ్యభిముఖో రవేః ।

కన్యార్థీ చండికాగేహే శత్రుహత్యై గృహే మమ ॥౧౭॥

శ్రీకామో విష్ణుగేహే చ ఉద్యానే స్త్రీ వశా భవేత్ ।

కిమత్ర బహునోక్తేన శృణు సైన్యేశ తత్త్వతః ॥౧౮॥

యం యం కామమభిధ్యాయేత్తం తం ప్రాప్నోత్యసంశయమ్ ।

మమ గేహగతస్త్వం తు తారకస్య వధేచ్ఛయా ॥౧౯॥

జపన్ స్తోత్రం చ కవచం తులసీగతమానసః ।

మండలాత్తారకం హంతా భవిష్యసి న సంశయః ॥౨౦॥

ఇతి శ్రీబ్రహ్మాండపురాణే తులసీమాహాత్మ్యే తులసీకవచం నామ స్తోత్రమ్ ॥

➢ ThulasI Kavacham

asya shrItulasIkavachastotramantrasya shrImahAdeva RRiShiH |
anuShTupChandaH | shrItulasI devatA |
manaIpsitakAmanAsiddhyarthaM jape viniyogaH |

tulasi shrImahAdevi namaH paMkajadhAriNi |
shiro me tulasI pAtu phAlaM pAtu yashasvinI ||1||

dRRishau me padmanayanA shrIsakhI shravaNe mama |
ghrANaM pAtu sugaMdhA me mukhaM cha sumukhI mama ||2||

jihvAM me pAtu shubhadA kaNThaM vidyAmayI mama |
skandhau kahlAriNI pAtu hRRidayaM viShNuvallabhA ||3||

puNyadA me pAtu madhyaM nAbhiM saubhAgyadAyinII |
kaTiM kuMDaliniM pAtu UrU nAradavaMditA ||4||

jananI jAnunI pAtu jaMghe sakalavaMditA |
nArAyaNapriyA pAdau sarvAMgaM sarvarakShiNI ||5||

saMkaTe viShame durge bhaye vAde mahAhave |
nityaM hi saMdhayoH pAtu tulasI sarvataH sadA ||6||

itIdaM paramaM guhyaM tulasyAH kavachAmRRitam |
martyAnAmamRRitArthAya bhItAnAmabhayAya cha ||7||

mokShAya cha mumukShUNAM dhyAyinAM dhyAnayogakRRit |
vashAya vashyakAmAnAM vidyAyai vedavAdinAm ||8||

draviNAya daridrANAM pApinAM pApashAntaye ||9||

annAya kShudhitAnAM cha svargAya svargamichChitAm ||10||

rAjyAya bhraShTarAjyAnAmashAMtAnAM cha shAMtaye |
bhaktyarthaM viShNubhaktAnAM viShNau sarvAMtarAtmani
||11||

jApyaM trivargasiddhyarthaM gRRihasthena visheShataH |
udyaMtaM chaMDakiraNamupasthAya kRRitAMjaliH ||12||

tulasIkAnane tiShThannAsIno vA japedidam |
sarvAnkAmAnavApnoti tathaiva mama sannidhim ||13||

mama priyakaraM nityaM haribhaktivivardhanam |
yA syAnmRRitaprajA nArI tasyA aMgaM pramArjayet |14||

sA putraM labhate dIrghajIvinaM chApyarogiNam |
vaMdhyAyA mArjayedaMgaM kushairmaMtreNa sAdhakaH ||15||

sA.api saMvatsarAdeva garbhaM dhatte manoharam |
ashvatthe rAjavashyArthI japedagneH surUpabhAk ||16||

palAshamUle vidyArthI tejorthyabhimukho raveH |
kanyArthI chaMDikAgehe shatruhatyai gRRihe mama ||17||

shrIkAmo viShNugehe cha udyAne strI vashA bhavet |
kimatra bahunoktena shRRiNu sainyesha tattvataH ||18||

yaM yaM kAmamabhidhyAyettaM taM prApnotyasaMshayam |
mama gehagatastvaM tu tArakasya vadhechChayA ||19||

japan stotraM cha kavachaM tulasIgatamAnasaH |
maMDalAttArakaM haMtA bhaviShyasi na saMshayaH ||20||

iti shrIbrahmAMDapurANe tulasImAhAtmye tulasIkavachaM nAma stotram ||

> Thulasi; > Yasaswini; > PadmaNayana; > SriSakhi; > Sugandha; > Sumukhi; > Subhada; > VidyaMayi; > Kalhaarini;	> VishnuVallabha; > Punyada; > Sowbhagyadaayni; > Kundalini; > NaradaVandita; > Janani; > SakalaVandita; > NarayanaPriya; > SarvaRakshini;

These 18 divine and meritorious names of THULASI forms part of Sri Thulasi Kavacha (Brahmanda Purana) spelled out by none other than Sri Rudra Devaru to Sri Subramanya Devaru;

- **DHAATHRI** (Significance of DhaAthri/Amalaki)

Literally Dhaathri means the nourisher. It is attributed to the sacred and divine plant Aamla or Amalaki (Indian Gooseberry) which is considered as the strongest rejuvenator in Aayurveda.

Dhatu element of the term Dhathri is one of the major attributes of Lord Vishnu who is DhaAtre Namaha (Sri Vishnu Sahasranamavali);

In Sri Vishnu Sahasranama Stothram sloka # 5, Lord Vishnu is eulogized as "Dhaata - Vidhaata - DhaaturUttama";

He is the great supporter (DhAtu) of the universe, the vital force and sustaining power of all beings;

Lord Vishnu is the divine law maker and law giver. He is the great ruler; ordainer; VidHaAta. He is the dispenser of fruits of action.

Lord Vishnu is the subtlest DhAtu without which no existence is ever possible;

He is the substratum for the world, the one who is the support to the universe and the one who is the ultimate support DhaAturUttAma;

Dhathri also means Mother Earth (BhooDevi/Bhoo MaAta) who is the nourisher/supporter for all beings on the earth.

It is said that Dhathri tree has emerged from the joyous tears (Aanandaasru) of Lord Brahma while He was doing penance that fell on the earth DhaAthri that became a great nourishing tree producing Aamla/Amalaki.

Pithrus get satisfied if one performs Pithru Kaarya (Pinda Daana) in the shade of Dhaathri tree that pleases Lord Janardhana;

DhaAthri has visesha sannidhana of Lord Vishnu and is beloved to Him.

Lighting Deepa with Aamla, Lighting in the shade of Dhaathri, performing Sri Vishnu Pooja in the shade of Dhaathri are highly meritorious;

Where there is Dhathri there, ALakshmi will not enter;

Sukla Ekaadasi in the month of Phalguna maasa is known as Amalaki Ekaadasi; Fasting on this day of Amalaki Ekadasi is more meritorious than giving one thousand cows in charity.

A significant feature that we find during Karthika maasa is Vana Bhojana, taking food under the shade of an Aamla (Amalaki) tree.

This is generally performed on any day during the month, other than Tuesdays, Fridays, Sundays and Sapthami thithi days.

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It is preferred on any of the lunar days starting from Trayodasi in sukla paksha to Panchami in Krishna Paksha of Karthika maasa.

On this day a ritual known as Dhaathri Pooja and Dhaathri Havana is performed worshiping Lord Damodara (Sri Krishna) under an Aamla Tree.

Thereafter people are served with food in open space within the vicinity of Aamla tree. It will be generally a mass event.

By doing Vana Bhojana like this it is said that one would get rid of the dosha from Paraanna Bhojana, partaking food in others houses.

Nowadays this Vana Bhojana has become a corporate culture too where, we find Corporates taking their employees for a picnic during Karthika masa known as Karthika Samaraadhana.

DhaAthri (Amalaki) is highly nutritious and is recommended for general health apart from various specific benefits. That's why in

traditional families we find Amalaki pickle which can be stored for a longer time.

Amla fruit has curative properties one of the richest in Vitamin-C;

However, usage of Dhaathri is prohibited on the days of Tuesday, Friday, Sunday, Saptami, Navami, Amavasya, Sankramana, during eclipse etc;

While it is called Amalaki in Sanskrit, it is called Nellikai (Tamil/Kannada); Usiri (Telugu);

SRI DAMODARA STOTHRAM

ಶ್ರೀದಾಮೋದರಸ್ತೋತ್ರಮ್

ಮತ್ಸ್ಯಾಕೃತಿಧರ ಜಯ ದೇವೇಶ ವೇದವಿಬೋಧಕ ಕೂರ್ಮಸ್ವರೂಪ
ಮಂದರಗಿರಿಧರ ಸೂಕರರೂಪ ಭೂಮಿವಿಧಾರಕ ಜಯ ದೇವೇಶ (೧)
ಕಾಂಚನಲೋಚನ ನರಹರಿರೂಪ ದುಷ್ಟಹಿರಣ್ಯಕಭಂಜನ ಜಯ ಭೋ
ಜಯ ಜಯ ವಾಮನ ಬಲಿವಿಧ್ವಂಸಿನ್ ದುಷ್ಟಕುಲಾಂತಕ ಭಾರ್ಗವರೂಪ (೨)
ಜಯ ವಿಶ್ರವಸಃಸುತವಿಧ್ವಂಸಿನ್ ಜಯ ಕಂಸಾರೇ ಯದುಕುಲತಿಲಕ
ಜಯ ವೃಂದಾವನಚರ ದೇವೇಶ ದೇವಕಿನಂದ ನಂದಕುಮಾರ (೩)
ಜಯ ಗೋವರ್ಧನಧರ ವತ್ಸಾರೇ ಧೇನುಕಭಂಜನ ಜಯ ಕಂಸಾರೇ
ರುಕ್ಮಿಣಿನಾಯಕ ಜಯ ಗೋವಿಂದ ಸತ್ಯಾವಲ್ಲಭ ಪಾಂಡವಬಂಧೋ (೪)
ಖಗವರವಾಹನ ಜಯ ಪೀಠಾರೇ ಜಯ ಮುರಭಂಜನ ಪಾರ್ಥಸಖೇತ್ವಮ್
ಭೌಮವಿನಾಶಕ ದುರ್ಜನಹಾರಿನ್ ಸಜ್ಜನಪಾಲಕ ಜಯ ದೇವೇಶ (೫)
ಶುಭಗುಣಗನಪೂರಿತ ವಿಶ್ವೇಶ ಜಯ ಪುರುಷೋತ್ತಮ ನಿತ್ಯವಿಬೋಧ
ಭೂಮಿ ಧರಾಂತಕಕಾರಣರೂಪ ಜಯ ಖರಭಂಜನ ದೇವವರೇಣ್ಯ (೬)
ವಿಧಿಭವಮುಖಸುರಸತತಸುವಂದಿತಸಚ್ಚರಣಾಂಬುಜ ಕಂಜಸುನೇತ್ರ
ಸಕಲಸುರಾಸುರನಿಗ್ರಹಕಾರಿನ್ ಪೂತನಿವಾರಣ ಜಯ ದೇವೇಶ (೭)
ಯದ್ಭ್ರೂವಿಭ್ರಮಮಾತ್ರಾತ್ತದಿದಮಾಕಮಲಾಸನಶಂಭುವಿಪಾದ್ಯಮ್
ಸೃಷ್ಟಿಸ್ಥಿತಿಲಯಮೃಚ್ಛತಿ ಸರ್ವಂ ಸ್ಥಿರಚರವಲ್ಲಭ ಸ ತ್ವಂ ಜಯ ಭೋ (೮)

ಜಯಯಮಲಾರ್ಜುನಭಂಜನಮೂರ್ತೇ ಜಯ ಗೋಪೀಕುಚಕುಂಕುಮಾಂಕಿತಾಂಗ
ಪಾಂಚಾಲೀಪರಿಪಾಲನ ಜಯ ಭೋ ಜಯ ಗೋಪೀಜನರಂಜನ ಜಯ ಭೋ (೯)
ಜಯ ರಾಸೋತ್ಸವರತ ಲಕ್ಷ್ಮೀಶ ಸತತಸುಖಾರ್ಣವ ಜಯ ಕಂಜಾಕ್ಷ
ಜಯ ಜನನೀಕರಪಾಶಸುಬದ್ಧ ಹರಣಾನ್ನವನೀತಸ್ಯ ಸುರೇಶ (೧೦)
ಬಾಲಕ್ರೀಡನಪರ ಜಯ ಭೋ ತ್ವಂ ಮುನಿವರವಂದಿತಪದಪದ್ಮೇಶ
ಕಾಲಿಯಫಣಿಫಣಮರ್ದನ ಜಯ ಭೋ ದ್ವಿಜಪತ್ನ್ಯರ್ಪಿತಮತ್ಸಿ ವಿಭೋಽನ್ನಮ್ (೧೧)
ಕ್ಷೀರಾಂಬುಧಿಕೃತನಿಲಯನ ದೇವ ವರದ ಮಹಾಬಲ ಜಯ ಜಯ ಕಾಂತ
ದುರ್ಜನಮೋಹಕ ಬುದ್ಧಸ್ವರೂಪ ಸಜ್ಜನಬೋಧಕ ಕಲ್ಕಿಸ್ವೂಪ (೧೨)
ಜಯ ಯುಗಕೃದ್ದುರ್ಜನವಿಧ್ವಂಸಿನ್
ಜಯ ಜಯ ಭೋ ಜಯ ವಿಶ್ವಾತ್ಮನ್ (೧೩)
ಇತಿ ಮಂತ್ರಂ ಪಠನ್ನೇವ ಕುರ್ಯಾನ್ನೀರಾಜನಂ ಬುಧಃ
ಘಟಿಕಾದ್ವಯಶಿಷ್ಟಾಯಾಂ ಸ್ನಾನಂ ಕುರ್ಯಾದ್ಯಥಾವಿಧಿ (೧೪)
ಇತಿ ಶ್ರೀಪಂಚರಾತ್ರಾಗಮೇ ಹಂಸಬ್ರಹ್ಮಸಂವಾದೇ ಶ್ರೀದಾಮೋದರಸ್ತೋತ್ರಮ್
ಶ್ರೀ ಕೃಷ್ಣಾರ್ಪಣಮಸ್ತು 🙏🙏🙏

మత్స్యాకృతిధర జయదేవేశ వేదవిభోదక కూర్మస్వరూప ।
మందరగిరిధర సూకరరూప భూమివిధారక జయ దేవేశ ॥ ౧ ॥

కాంచనలోచన నరహరిరూప దుష్టహిరణ్యక భంజన జయ భో ।
జయ జయ వామన బలివిధ్వంసిన్ దుష్టకులాంతక భార్గవరూప ॥ ౨ ॥

జయవిశ్రవసః సుతవిధ్వంసిన్ జయ కంసారే యదుకులతిలక ।
జయవృందావనచర దేవేశ దేవకినందన నందకుమార ॥ ౩ ॥

జయగోవర్ధనధర వత్సారే ధేనుకభంజన జయ కంసారే ।
రుక్మిణినాయక జయ గోవింద సత్యావల్లభ పాండవ బంధో ॥ ౪ ॥

ఖగవరవాహన జయపీఠారే జయ మురభంజన పార్థసఖేత్వమ్ ।
భౌమవినాశక దుర్జనహారిన్ సజ్జనపాలక జయదేవేశ ॥ ౫ ॥

శుభగుణగణపూరిత విశ్వేశ జయ పురుషోత్తమ నిత్యవిబోధ ।
భూమిభరాంతక కారణరూప జయ ఖరభంజన దేవవరేణ్య ॥ ౬ ॥

విధిభవముఖసుర సతతసువందిత సచ్చరణాంబుజ కంజసునేత్ర ।
సకలసురాసురనిగ్రహకారిన్ పూతనిమారణ జయదేవేశ ॥ ౭ ॥

యద్భ్రూవిభ్రమ మాత్రాత్తదిదం ఆకమలాసన శంభువిపాద్యం ।
సృష్టిస్థితిలయమ్ఋచ్ఛతిసర్వం స్థిరచరవల్లభసత్త్వం జయభో ॥ ౮ ॥

జయ యమలార్జునభంజనమూర్తే జయ గోపీకుచకుంకుమాంకితాంగ ।
పాంచాలీ పరిపాలన జయ భో జయ గోపీజనరంజన జయ భో ॥ ౯ ॥

జయ రాసోత్సవరత లక్ష్మీశ సతత సుఖార్ణవ జయ కంజాక్ష ।
జయ జననీకర పాశసుబద్ధ హరణాన్నవనీతస్య సురేశ ॥ ౧౦ ॥

బాలక్రీఈడనపర జయ భో త్వం మునివరవందితపాద పద్మేశ ।
కాలియఫణిఫణ మర్దన జయ భో ద్విజపత్న్యర్పిత మత్సివిభోన్నం ॥ ౧౧ ॥

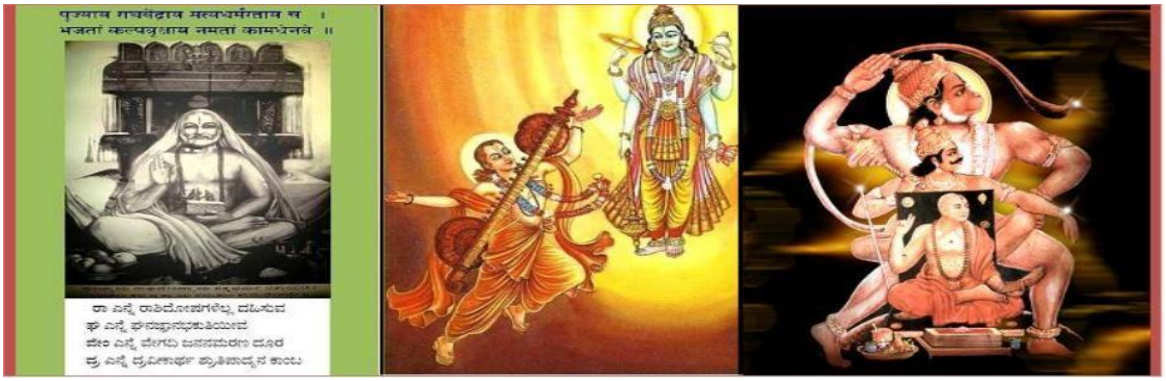
క్షీరాంబుధికృతనిలయన దేవ వరద మహాబల జయ జయకాంత ।
దుర్జన మోహక బుద్ధస్వరూప సజ్జన బోధక కల్కిస్వరూప ॥ ౧౨ ॥

జయ యుగకృత్ దుర్జన విధ్వంసిన్
జయ జయ జయ భో జయ విశ్వాత్మన్ ॥ ౧౩ ॥

ఇతి మంత్రం పఠన్నేవ కుర్యాన్నీరాజనం బుధ: ।
ఘటికాద్వయశిష్టాయాం స్నానం కుర్యాద్యథావిధి । ౧౪ ॥

అన్యథా నరకం యాతి యావదింద్రాశ్చతుర్దశ ।
ఇతి శ్రీ కార్తీక దామోదర స్తోత్రం సంపూర్ణం ॥ ౧౫ ॥

ఇతి శ్రీ పంచరాత్రాగమే హంసబ్రహ్మ సంవాదే శ్రీ దామోదర స్తోత్రమ్ ।



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Sri Kaarthiika Damodara preetyartham...

Sri KrushnaArpanamasthu
hAri sArvottama – vaAyu jeEvottama
Sri GuruRaajo Vijayate

Harey Sreenivaasa

- Compiled/Composed & edited by nirikhi krishna bhagavan @ www.bhargavasarma.blogspot.com

Hari Sarvottama - Vayu Jeevottama - for novice understanding
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nAham kartA hariH kartA
hariH kartA hI kevalam
🙏🙏🙏